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OUT-OF-THE-WAY MINISTRIES—
MR. HASLAM'S.*

OUT-OF-THE-WAY ministries are not to be disregarded by ministries in the ordinary line of things. Eccentricities have their use. If, when attentively studied, they betray the charlatan, or indicate no special power, they may be dismissed as unworthy of further notice. There is, indeed, no merit in singularity. The Lord sent forth the seventy, two and two. And, speaking generally, it is right that men should keep in rank with their fellows. But when the genuineness of the man is evident through the eccentricity, and there is manifestly a force, spiritual or moral, going forth, all who are prepared to welcome light, whence-soever it comes, are bound to study the genius whose influence is thus attested, and learn the lessons which, by means of it, God is teaching. For, a unique personality is a presence suggestive of truths which otherwise might escape observation, and reminding of gifts which, at least in the full measure of the will to bestow, may not hitherto have been welcomed. And to refer more particularly to ecclesiastical systems, there is a rigidity often found in association with order, there is a tendency to rest satisfied with work when done according to prescribed methods, nay, even to set the method up as a sort of idol, "sacrificing unto the net and burning incense unto the drag," against which ministries in-the-way need to be guarded. And one of the Divine modes of so doing is from time to time to raise up men for special service, so constituting, so placing them, as to prove that the blessing is not in the method, not in the system, not in the Church rule, but that whilst ordinances are to be observed, the power of the Holy Ghost is with the Lord Himself, and He giveth to whomsoever He will.

There can be no doubt, for instance, that in the revival of religion in England in the eighteenth century, the agitation which was felt in remote rectories and vicarages, and through which, ultimately, a signal gain was realised by the orderly ministries of the Church, was chiefly promoted by men who were regarded as almost hostile to ecclesiastical

* "From Death into Life." "Yet not I." By Rev. W. Haslam, M.A. London: Morgan & Scott.

polities. Cecil, and Simeon, and Newton, and others in and adhering to the Church way, did their work—and a noble work too!—but the mighty impulses came through Whitfield and Wesley, who, though Churchmen, were yet disowned by the Church of England. So, in Scotland, Rowland Hill and the Haldanes stirred the mind of the country as the most earnest of the national clergy could not. And so, in our own day, a very distinct impression has been made, even in circles which would not assimilate with the movement, by the labours of evangelists who had no commission from any Church Court, whose only separation for the work of the ministry was that of the Holy Ghost, witnessed to by signs following the word which they proclaimed. These evangelists have left a mark on modes of work, on even the accessories of worship, which ecclesiastics, however unwillingly, must acknowledge. It need not be supposed that, in recognising the power of such extraordinary agencies, we intimate any condemnation of the ordinary agencies, or any sympathy with the Plymouthite view, that the only ministry for the Church is that of spiritual endowments. The value of the extraordinary is, that it is extraordinary and exceptional. We may believe that there is a Divine order of ministry; that men, after due training, and after giving suitable evidence of their being called to the work by the Holy Ghost, are to be set apart “by the laying on of the hands of the Presbytery;” and yet believing this, and desiring that the order be firmly adhered to, we are not prevented from discerning spiritual power in men outside the regular ministry. The Word of God is not bound to any body or class of men. It may be that the instances are rare in which persons are called to preach except when sent by the orderly action of the Churches, but these instances are to be respected; and, whether they are altogether outside the ministry, or, though officially inside, have a platform of their own, they are to be regarded as gifts of God, bearers of glad tidings given by Him to Jerusalem.

These remarks have been suggested by the subject now set before the readers of this journal. It is that of a ministry in, yet not of, the Church of England. I propose to criticise sympathetically the life and work of the Rev. W. Haslam, whose two autobiographical works, “From Death into Life,” and “Yet Not I,” have been so extensively circulated and read. The study proposed is one which should interest and help, not ministers only, but all who have the love of God and of souls.

The “house of bondage” from which God leads His children has many aspects. In the Haslam of 1841-42, we see a young clergyman, religious—as the late Archbishop Tait said—“after the Church of England type of piety,” and in whom a great sorrow, followed by illness which threatened to be fatal, made deeper channels for the earnestness of his spirit. “I had given my heart before, and now I gave my life, and was happy in the deed,”—this is the account given of that time. But “it was a mere human faith,” he adds; “I did not see what I have seen since, that turning over a new leaf to cover the past is not by any

CATHOLIC PRESBYTERIAN, September, 1883.]

means the same thing as turning back the old leaves and getting them washed in the blood of the Lamb." When the apprehension of imminent death is removed, Mr. Haslam begins his work in a curacy in Cornwall, "with a kind of dreamland parish in his head, daily service, beautiful music, and an assembly of worshipping people." He is doomed to that disappointment of which the larger number of earnest ministers have been conscious—the disappointment caused by the difference between the actual and the dreamland. But he works on in the far-away Cornish place, with its three thousand people, in approved High Church fashion, developing a considerable ecclesiastical and antiquarian genius, restoring churches, designing schools, and discovering buried edifices; "the busiest man alive—my horse, my dog, and myself, the three leanest things in creation, to be seen flying along the roads, day and night, in one part or another." On Sundays he preaches Newman's sermons, as the best exposition of Church principles which he can find. He is so churchy that he says gravely to a dissenter, "I would bury you all if I could, for you are no good, and could do none either." He has even something of the martyr-feeling in his churchmanship, for through it he loses the greater part of the congregation, and he quits the curacy before any good has been done, "for the people would not be persuaded to receive my idea of salvation by churchmanship."

In the "Peel district" to which, as a newly formed parish, he is appointed, the energy of the young parson finds full scope. He comes to a wilderness. Shortly after arrival on the scene, church, parsonage, school-house, are erected, trees are planted, gardens are formed, and the desert begins to rejoice and blossom as the rose. At this period, Haslam forms the acquaintance of a remarkable man, the Rev. R. Hawker of Morwenstowe. Under this influence his churchmanship becomes more pronounced, his teaching more sacramental; whereas, hitherto, he had rather despised the preacher's office—"for the Druids never preached, they only worshipped"—he is induced to give more heed to preaching, that he may insist more on the authority of the Church. He is persuaded to assume a priestly garb, "a square cap and cassock, instead of the saucepan and the tails." And thus, a "Puseyite," and profiting in Puseyism above many of his equals, "the Priest of Baldhu" is quite a character in his small way, "building," as he puts it in the review of a later year, "from the top, without any foundation; teaching people to live before they were born."

All the while God is preparing him for other things. He is not satisfied. Mere attachment to Church, and attendance at ordinances, he feels, are not sufficient. The heart is still unreached. As a priest, he believes he has the power of absolving: he believes absolution essential to the reception of the holy communion; but none will come to him to be absolved except those more immediately connected with him; and they depone that it does them little good, that they cannot rejoice in

[CATHOLIC PRESBYTERIAN, September, 1883.]

the forgiveness of their sins, as the Methodists do. The hunger and thirst for something not possessed increase. He converses with earnest people, who speak to him of their conversion, and he wonders what that is. "Cornish people," one says, "are too enlightened to go to church. A man must give up religion to go there: only unconverted people and backsliders go to such a place." What can all this mean? His mind is tormented over the subject of forgiveness and salvation; the question being—why these are not most fully realised when they are to be had in and by the Church.

In the preparation for the crisis some points may be distinguished. One is, a new liberty found in preaching. After a conversation with a friend about a passage in the life of Bishop Shirley, he resolves to depend entirely on God, and for the first time the lips are opened. Another is, the reading of a tract called "John Berridge's Great Error Detected." The tract seemed to trace a career similar to his own. 'Six years in one place, and not a soul brought to Christ; two years in another, and no success. Now, when Christ is preached instead of the Church, believers added continually"—this was the testimony of John Berridge. What can be the explanation of this? What is justification? What is the secret by which the Wesleyans and others catch and keep their people? Such are questions raised by the tract. Whilst these are simmering in the soul, his gardener becomes ill—"a good churchman," who had believed all that his master taught. But now, with eternity in view, instead of sending for his master, the dying man sends for "a converted man in the next row of cottages;" and peace comes to the soul, "not through sacramental teaching, but through faith in the precious blood of Jesus." This is the "most unkindest cut of all." The parson will scarcely see his servant: when he does see him, it is to find the servant radiant with a new joy, and saying: "I will pray till I die that you, my beloved master, may be converted." From that time every parishioner seemed to look on the vicar as if he said, So much for your teaching; you will never convince us. Finally, under the pressure of the "obstinate questionings, the blank misgivings," which had been excited, Haslam visits the Rev. Mr. Aitken of Pendaen,* to whom he pours out the troubles of the heart. Conversation ends with prayer; the young priest is completely overcome, and, at the close, makes for the door, saying that "he is really afraid to stay any longer." The circle of conviction is becoming every day narrower. All that week, each day and night are darker than the preceding. Sunday morning dawns. He feels himself too feeble to leave the house. He resolves to send away the people. The church-bell, however, issues its summons, and, hearing it, he changes his mind; he will go and read the prayers. Reading the prayers, he thinks he had better read the gospel too. Reading the gospel, it is borne into

* Father of the well-known Rev. W. Hay Aitken—"by far the most effective preacher I ever heard or ever expect to hear," says Mr. Haslam.

CATHOLIC PRESBYTERIAN, September, 1883.]

him that he must speak. And he does; what he says he does not well know. But a strange incident occurs. A local preacher has found his way into church that day; and, seized by a sudden impulse, the Methodist rises, and from his pew exclaims: "The parson is converted. Halleluiah!" In another moment the voice is lost in the shouts and praises of a great part of the congregation. Many of the churchmen fled; but "the people sang the doxology over and over again, and still the song of praise went on." Such was the "conversion of the parson, and that by his own sermon and in his own pulpit."

This was the beginning of the real ministry of Mr. Haslam. He became thenceforth "a burning and a shining light," the pioneer of revivalists or mission preachers in the English Church. The parish of which he was vicar was the scene of the first revival. He who used to be so weak that he could not speak for more than fifteen or twenty minutes for three consecutive Sundays without breaking down, was now able to speak often more than once each day, not for a few minutes, but for nearly an hour, and three times every Sunday. A great fire was kindled in Cornwall. The excitable people of that country are more easily stirred than are the people of other parts of England. "Every year, in one part or another," we are told, "a revival would spring up during which believers were refreshed and sinners awakened. An awakening of such a character was generally a token of the beginning of a work of God, which would last in power for four or five weeks, if not more; then the quiet ordinary work would go on as before." Certainly the narrative of the scenes at Baldhu and other places presents so many out-of-the-way features that the order-loving churchman is startled. Allowance must be made for the temperament of Cornish folk. "Cryings aloud," "halleluiahs," "roarings for mercy," "shouts," and "clapping of hands," seem to have been the natural expression of their feelings when aroused. But there are other traits not so easily accounted for, among these being the number of visions, and dreams, and remarkable coincidences. In the preface to his later work, Mr. Haslam alludes to the impression of many that his statements were exaggerated, not to say untrue. His answer is, that "persons who have been in such scenes, and witnessed the mighty power of God, will think that they are somewhat guardedly and tamely put forth." As to visions and revelations, he adds: "I do not profess to account for these things or even to explain them. I merely relate the facts as they came under my notice."

So then in Baldhu, and from Baldhu to places more or less remote, there is presented the record of "a torrent of work." Night after night, in schoolroom or barn, if not in church, conversions in great numbers, "tremendous din" of souls anxious and stricken down, curious persons preaching or singing, like "Billy Bray" and "the stone-breaker," dancings for joy, all in some relation to the preaching of the "converted parson,"—these are among the notable things of the

time in Cornwall. Little wonder that quiet parsons and judicious parsons' wives should be moved to declare that the priest of Baldhu was mad. Those who will not come into the stream of such movements, who merely stand on the shore and look at them, are not able to judge as to what is of God and what is not ; it seems only a Babel and confusion.

A violent heat like this could not last long. After three or four years of such intense service and such exciting scenes, there must come a lull, something even of a reaction. In 1854 a gulf is felt to be opening between the Cornish parish and the incumbent. He feels that he must do more than merely lay the foundations ; that he must go in to rear the structure of Christian truth. But the people will not receive the higher teaching. He wanted them "to believe in a living Saviour ; they were trying to content themselves with salvation instead," and there follows a dull period. It is signified to him in many ways that a change of place is desirable, and, a district in Plymouth being offered, Mr. Haslam resigns Baldhu with the view of labouring in Plymouth.

But the bishop, whom he used to admire so much, will not institute him ; and, for a year or more, he labours without a fixed charge, God "providing wonderfully for him and his family." A three-years' ministry at Hayle, in room of the vicar, is succeeded by the singularly interesting and effective work at Avon Street Chapel, Bath ; this in its turn by the Norfolk parish ; and after eight years residence in the pleasant Norfolk rectory, there is the incumbency of Curzon Street Chapel, London, to which he was appointed by the Earl Howe. It is with the close of this incumbency, and the entrance on the career of special mission preaching, in which the veteran revivalist is still engaged, "his eye not dim or his natural force abated," that the second of the autobiographical volumes concludes.

Reviewing this ministry, extending over more than thirty years, three headings may be given to the reflections bearing on Christian life and work which are suggested. These are—personal experience ; teaching ; methods.

The personal experience reminds us of Luther's. The record presented is that of the awakening of a *religious* man, one who seeks earnestly the kingdom of God, but to whom salvation is an end to be reached through the discipline and sacraments of the Church. In the case of Mr. Haslam, as in that of Luther, there is all the time the protest of an unsatisfied heart. For a while, the diligence with which the requirements of the Church are observed is increased, in order that the voice of the heart may be answered, only to have it made more and more manifest that something else is needed,—that Christ, not the Church, is the Saviour of the human soul. What Staupitz was to Luther, Mr. Aitken was to Mr. Haslam,—the evangelist who indicated that the right beginning of holiness was the conscious forgiveness of sin, the acceptance

CATHOLIC PRESBYTERIAN, September, 1883.]

of the love of God in Jesus Christ. The struggle, the wretchedness, the darkness out of which the soul came rejoicing one Lord's day in the pulpit of the church, recalls the solitary conflict, the wrestling, and then the deliverance of the Wittenberg monk, when it seemed as if "all things were made new, and the gates of paradise were thrown open."

But there is a special interest in the tale told in the pages of "From Death into Life." It illustrates the impossibility of English High Churchism interpreting the soul whose eyes are opened to the need of salvation as the full, free, and present gift of God. If ever man craved, and endeavoured to realise, all the spiritual nourishment to be found in adherence to churchmanship, it was Mr. Haslam. And the testimony is the old one, that whosoever drinks of that water thirsts again. The Church of England cannot, by its Churchism, meet the demands of the more intense natures. Those to whom "the Church" becomes the only ark of salvation, who yield themselves wholly to sacramental and sacerdotal ideas, who go farther and farther in this direction, are brought to feel that the Anglican Church is not certainly the Catholic Church; that she cannot give, and is not, all they ask. And thus the eye is directed, with longing, towards Rome. Those, again, who, after probation of the system, are made only more conscious that there is a void in the soul which the keeping of ordinances, however good in themselves, cannot fill; that, as the Cornish people said, confession to the priest, followed by his absolution, cannot give the joy of the assured pardon of sin; that spiritual life is more than the merely religious life, are necessarily driven from what they know to be "broken cisterns which can hold no water." Some, alas! wander henceforth as sheep without a shepherd, in that dreary land indicated by the word "no Church." Some fall away into separatist bodies, such as the Plymouth Brethren. Happy are they who, finding the Lord whom they seek, and realising the joy of His salvation, remain in the fellowship of His Church, strengthening its ministries and services. One of the problems of this day, says a High Churchman is, "How to convert the people to the Church." * The Church is thus put instead of Christ. But he who reads the problem as, How to convert souls to Christ, will put the Church in its right place, by regarding it as, not the end, but the means to the end, the means blessed by the quickening and sanctifying power of the Holy Ghost.

It is the entrance of the Word that gives light. Romanism is wise, after the wisdom of the children of this age, in putting the Word, as far as possible, out of sight. Her voice is: "Trust *me*, I have never deceived, and take the Word when and as I give it—take it as the memoranda of a dear friend." High Churchism practically puts the Church before the Bible; if salvation is by sacraments and through the Church, the priest is virtually the power of God to salvation. From the meshes of this view, Mr. Haslam's feet were set free by the working

* "Life of Rev. C. Lowder."

of the truth as it is in Jesus. God has more than one plan of leading His people into "a city of habitation." The experience of the vicar of Baldhu is not, in its details, repeated in the experience of others. There is no stereotype in the work of grace. The Good Shepherd calleth His sheep by name. Each has his own history, by which he sets to his seal that God is true. Every Christian taken from "the house of bondage" has not only his own tale as to the deliverance, but has his special type of service given him. And no man is called to judge another. But, through all diversities, there is the one agency ever in sight, the living Word of the Eternal. And sketches, such as that more particularly before us, are interesting and instructive, because, even when there is much that jars on the sentiment of reverence, or that offends on the score of extravagance, they are signs and tokens of the undying force of the glorious Gospel of God's grace—the truth that makes the soul free.

Two points connected with the history outlined in Mr. Haslam's works may be emphasised.

The one is, the need of *an experience* of God to give force to the preaching of the Word of God. Every one called to minister to souls may well ask himself, whether he is only a teacher of truth which he has learned of man, or whether he is really a witness for truth which he has learned, and is learning, of God. The difference between the two positions is one which must make itself felt. It need not be that the preacher declare that to which he has himself attained. St. Paul could write: "I count not myself to have apprehended. . . . I follow after." And all ministers who are possessed by the truth which they would communicate, realise that, in speaking to others, they are speaking to themselves, pointing to heights which they do not claim to have reached, of which they can only say, "We follow after." Nothing of Pharisaic satisfaction, nothing but the deepest humility, will mark the witness for God. But the note of effective service is, that the servant shall not tell off his story as a thing got up, a sermon made as a professional duty, but shall speak the word as a message which he personally has received, and with the effect of which his own soul is a-glow. Our conviction is, that if the pulpit is losing its power, it is not mainly because of the want of intellectual force, but mainly because there is not in it enough of the ring of genuine conviction. The man, inspired by his theme, filled with the Holy Ghost, does not sufficiently speak through the preacher. The condition of interesting others is, being oneself interested: the power is with him to whom the thing uttered is reality—"We speak that we do know, and we testify that we have seen." Haslam-like oratory may be rough, but it has this power. Other kinds of oratory—the more cultured or elaborate—too often lack it; and the question too often is, Where is the fruit?

The other feature in the history related to which attention is called, is the progress of the minister in the learning of Christ. Mr.

CATHOLIC PRESBYTERIAN, September, 1883.]

Haslam dwells on the advantage of "a familiar knowledge of the Bible, and accurate acquaintance with Scripture truth, even though it be only mental." "I find, and the statement is valuable, that when people are converted who have no such acquaintance with the Word, and the examples and precepts therein given, they are compelled to fall back on their own feelings. Consequently, they are too frequently tossed hither and thither by feelings; whereas, those who know the Word are confirmed and established in the work of the Spirit which they have experienced, and are able to set to their seal that God is true." He gives this testimony as to what he found in Scotland. "Coming from the south, I was surprised to find so much Bible knowledge, especially among the working-classes. I believe that this early planting or teaching of God's truth, coupled with the daily reading of the Bible, is the secret of Scotch stability and influence. Even in secular matters, it helps to form that steadfast and indomitable character which distinguishes this people from the English, the world over, and still more from the Irish." What is true of the people in general, is specially true of the ministry. Not only as a deliverance from the tendency to "fall back on their own feelings," but as a deliverance from the peril of being caught up by novelties in doctrine, by all kinds of negations, it is a matter of the first importance that the ministers of the New Testament should have an accurate acquaintance with the Holy Scriptures, and a thorough grounding in the verities of the Christian faith. The want of this accuracy and thoroughness in students of divinity has sometimes surprised and pained their examiners. But the knowledge of Scripture and of Christianity as a system of revealed truth is one thing; the experimental knowledge of Christ is another thing. It is in this latter kind of knowledge that the real progress of the minister is to be traced.

In reading the volumes under review, we are struck with the readiness of their author to receive impressions, to accept truth when cast in a particular mould. The mind is obstinate as to all views which savour of Churchism. The break from that is final; but there is a singular openness to all spiritual instruction. "Old familiar texts flash on the thought with new meaning." The reality of Christ crucified had been revealed at conversion; but it remained to later years to apprehend the force of the apostle's "*Christ died, yea rather is risen again.*" Justification is the landing-place in the Christian life; in learning sanctification, the progress in this life is marked. It was found that the third, the sixth, and the twentieth chapters of St. John had been held in a way altogether wrong; the first having been taken as bearing on baptism, the second as bearing on the Holy Communion, the third as bearing on priestly absolution. New interpretations are found for these Scriptures. Tracts falling into the hands of the student are not despised; they are helpful to the realisation of fuller truth. The life

of Adelaide Newton suggests : " Here is one able to hold spiritual communion with God by means of the Bible alone. I do not hesitate to say that this was the means under God of stripping off some remains of my grave clothes, and enabling me to walk in spiritual liberty instead of legal and sacramental bondage." And thus gradually the creed was completed, whose formula is given : " Christ, the object of faith for salvation ; Christ Himself, the object of love for devotion and service ; and Christ in the coming glory, the object of hope for separation from the world."

The conclusions at which Mr. Haslam arrives, and the terms in which he sets them forth, are not in this article represented as the necessary results of increasing knowledge of God. What interests all is the fact of such increase, and this in the one way—through beholding in Jesus Christ the glory of the Lord. Where there is no such increase, no deepening spirituality of mind, no fuller and ever fuller revelation of the love of God in the soul, there can scarcely be an educative ministry. Yet is not the minister sometimes a mere *punctum stans*? After a time, content to preach the sermons of earlier years ; merely to reproduce the past ; no fresh oil, no new anointings of the Holy Ghost ! All who are obliged—as so many in the holy ministry are—to live a busy outside life, time and interest being distracted by a multiplicity of things, have need to examine themselves and see that they are coming ever anew to the Holy Ghost, to realise more and more the light in His light, desiring " the spiritual milk which is without guile, that they may grow thereby unto salvation."

A man's teaching will bear the impress of his spiritual history and life. The teaching of Mr. Haslam, so far as it can be judged of from his published works—and he frequently gives outlines of his addresses—is the translation into speech of the results of the Holy Spirit's work in himself. There is abundant evidence, even in the snatches of sermons and discourses which are given, of a pithy, pointed, and forcible style of address. Gleams of wit and humour ; quickness in discerning and dealing with variety of character ; the best kind of eloquence—that which comes straight from the heart, and in which the consciousness of self is absorbed in the purpose to persuade,—of these and other traits we are constantly reminded. Men of his type unconsciously exaggerate ; and what we feel to be exaggerations may here and there be detected. But it is the work of a vigorous man—one who could never have been common-place, who has genius, which is recorded ; and his instructions have the mark of his genius, and what is more, the mark of God's dealings with his own soul. Thus, a quaint mediæval illustration of " Moses Lifting up the Serpent in the Wilderness " comes into his possession. It is his companion for twenty years, and its meaning is only at the end of these years declared to him. The pole on which the brazen serpent is elevated occupies the centre of the picture ; on one side, behind Moses,

CATHOLIC PRESBYTERIAN, September, 1883.]

are those who have obtained life and healing ; on the other side, are four kinds of persons—one is kneeling at the foot of the cross, but he is looking towards Moses and not at the serpent, confessing, as it were, to the priest, not to Christ ; another, a little way apart, is lying on his back, as if perfectly safe, though in the midst of danger, for a serpent is seen at his ear—the representative of those who say, "Peace, peace, when there is no peace" ; a third, farther back, is doing a work of mercy with a sad face, little suspecting that he himself is in danger ; behind them all, is one doing battle with the serpents, which nevertheless rise against him in unfailing persistency. This is the picture illustrative of that which had been his own case, and is the case of many. The unknown denizen of the cloister had thus suggested the four ways which are not the way of salvation ; and to warn every man against these ways, and cry, "Behold the Lamb of God that taketh away the sin of the world," was the burden of all exhortation, the theme of all preaching and dealing with sinners.

The centre point of the teaching which is associated with revivals is, that the beginning of the Christian life is the assured forgiveness of sin through faith in the blood of Christ. The moment in which this assurance is realised is the conversion of the soul. Conversion is the immediate result of the personal believing of the Gospel,—that is, the consciousness that sins have been forgiven through the substitution of Christ for the sinner, and the acceptance by God of the substituted Christ. Without this reception of the Gospel, without this appropriated forgiveness, it is continually urged there is no salvation. Mr. Haslam, certainly, does not soften phrases : he is distinct in saying that the soul which is not thus converted is lost—doomed to the wrath of God and the pains of hell for ever.

"A man can receive nothing, except it be given him from Heaven." I am not prepared to say that this mode of statement interprets me. It is too dogmatic. It does not make sufficient room for the diversity of the Holy Spirit's operations. Whilst I write, my eye rests on the "Life of Professor Clerk Maxwell." Who, reading that life, can doubt that he walked with God ; that he abode in Christ, and Christ in him ? Yet, weighed by the canons of revival doctrine, one might be doubtful if he is among the saved. There is no distinct moment of conversion : there is no finding of peace in the way set forth in revival narratives. It has been this narrowing of God's work to one way of His work ; this failure to allow for difference in the circumstances of His calling from death into life ; this identifying of conversion with an instantaneous belief in the forgiveness of the individual's sins, and proneness to pronounce on the state of the individual thus believing—which has often repelled me when "in the stream" of revival work, and which often repels me in the reading of Mr. Haslam's works. This must be said in honesty and frankness.

But, keeping this reservation in view, there is a manifest force in

the nature of the appeal as it is presented by Mr. Haslam, which it is well that ministers of Christ should note. Three things, apparently, contribute to this force.

There is a distinct end before the preacher's eye. He is aiming at a real spiritual result in all who hear. This definiteness of aim represents a gain, in which the preaching of the duly appointed pastor is often deficient. How frequently sermons are preached whose intention it is difficult to discover! Texts are searched for; something must be written and spoken, and something is written and spoken,—and that is nearly all that can be said. Beyond this, there may be little else than a desire to please, the idea of a critical pew being too much now-a-days in the preacher's mind. Should there not be far more distinct and definite speaking to men, "as though God were beseeching?" far more expectation of results? far more conscious working with the Holy Ghost? The pulpit is not a place for mere speaking: it is a place for *work*,—work with a purpose clearly outlined, into which the thought, the energy, the prayer of the man are gathered.

Moreover, in the kind of ministry more immediately regarded, there is not only a definite aim, there is also a distinct conviction as to the state and need of men, from which all exhortation proceeds. It proceeds from the belief that men require more than instruction in righteousness,—they must be saved, they must be born from above. In this respect, it is undoubtedly opposed to that laudation of humanity which is so characteristic of our time, and which is evident in much even of Christian teaching; evident, for instance, in the tendency to dwell on latent excellencies or possibilities of excellence, all that is demanded to call them forth being an appeal to the "sweet reasonableness" of the soul, and its enlightenment in what is lovely and of good report. Where this tendency prevails, there can be no "searching of heart or trying of reins"; there can be no conception of a radical cure, no feeling of the necessity of *cleansing* from all sin. Sin in its exceeding sinfulness is not discerned, it is not realised as a lost condition. And poor thoughts about sin, as it has well been said, mean poor thoughts about Christ. Now, there is no such uncertainty of sound in the teaching of which Mr. Haslam is an exponent. It is most peremptory in its tone. Man is not merely in the wrong; he is a lost sinner. It does not magnify what is good in the soul. It recognises the conscience as the witness for the Divine image in which man was created, but it sees this conscience in ruins. It has no hesitation in declaring that "all mankind by the Fall have lost communion with God," and that it is in Christ, and through Christ alone, that there is the eternal life. Shall this view be regarded as depressing? It replies that the object of the Gospel is first to depress. Its first call is repentance. It knocks down that it may raise up. Man is nothing: God is all. To know oneself the lost sinner, is the first sign of the opening of the spiritual eyes, of the reception of the true inner sight. And this

CATHOLIC PRESBYTERIAN, September, 1883.]

clearness of conviction is an advantage. The preacher is not beating the air. The two poles of his vision are : the lost world, the lost soul, and the love of God the Saviour. The darkness and the light, the death and the life, are always before him. There is a power of grasp in persuasion which combines these elements. What does touch all, find all, is the sense of guilt. Philosophise as some may, deeper than the line of all philosophising is the consciousness of sin, of departure from and offence against the eternal righteousness. *There*, we can get to the deepest and most universal of experiences ; to be apprehended (as St. Paul uses the term) *there*, and *thence* lifted to behold the free, all-sufficient love in Christ, to know the riches of God's grace in salvation—this is blessedness unspeakable. "He shall convict of sin," is the word of Christ as to the mission of the Holy Ghost to the world. And it sounds the note for the preaching which the Holy Ghost owns as a witnessing with Him.

Finally, one of the factors in the force which we are regarding is, the subject which predominates in all speaking and working. That subject is Christ—the Christ of the New Testament. Not as presented in the "dim religious light" of churchly system, but in the fulness of His offices as the Prophet, Priest, and King ; in the fulness of His grace as Wisdom, Righteousness, Sanctification, and Redemption. Nor yet as the mere symbol and apotheosis of self-sacrifice—the ideal man—but as, first, the Redeemer "in whom we have redemption through His blood, the forgiveness of sins," and as, next, to all who thus receive Him, "the ensample of a godly life," in whose blessed steps they must daily endeavour themselves also to follow.

The relation of the teaching, in which this is the central theme, to Church and ordinance is a point of interest. Many ministers, sympathetic with spiritual work, have had occasion to be apprehensive as to the directions of evangelistic ministry. The "converts" of revival times and scenes are not always the most reliable element in a congregation. Sometimes they need an excitement which the regular Church ministrations do not supply. They manifest the impatience of the Cornish people, previously referred to, of fuller spiritual instruction. They need establishment in the faith, but they will not wait for it. They lack, not unfrequently, in humility, in teachableness, in a sanctified common-sense. They forget that there must be light as well as heat. No doubt, ministers and churches occasionally fail to meet the conditions of the awakened spiritual life. The atmosphere by which the young disciple is encompassed may be chilly ; guidance of the right kind is not provided, and scope for the stimulated energy is not found inside the Church. Still, making allowance for this, there is room for anxiety concerning the effect of much out-of-the-way ministry, so far as regards the organisation and ministrations of churches. And here we touch on a deficiency in the conception of the Holy Spirit's work which is manifest in evangelistic preaching. It overlooks the work of

[CATHOLIC PRESBYTERIAN, September, 1882.]

the blessed Spirit through the Body, the Church, for the perfecting of the saints. One aspect of the work, and only one—the more personal or individual—is dwelt upon. The teaching of such a chapter as the 4th of Ephesians does not receive its place. It may be said that this belongs to the “edifying of the body,” which is the province of the pastor. Certainly; yet all teaching should be harmonious; the complaint is, that there is frequently such a depreciation of ordinance and sacrament, such a failure to point out the blessing which God imparts to each member of the organism by the action of the whole organism, the nourishment which the Holy Spirit administers to faith through the sacraments, and through social worship, that the convert is apt to think that Church membership, with all that this implies, has nothing to do with the salvation of the soul. Mr. Haslam, in his two volumes, has some excellent remarks on ministry, sacraments, and church connection. “It does not follow,” he reminds his readers, “that because some people make too much of ministry and sacraments, making them absolutely necessary to salvation, that we should, on the other hand, disregard them. There is another and a happier alternative,—that is, to realise that they were made for us, not we for them.”

Our limits are much overpassed; and it must suffice to say, with regard to methods of ministry, that the type of work which bulks so largely in Mr. Haslam's volume, is not to be indiscriminately commended. Probably, he himself will be the most ready to acknowledge that meetings such as those which belong to the earlier time of his ministry are not, in many of their features, desirable,—and that, instead of forwarding, they hinder a true spiritual work. He will, I am sure, thankfully admit that the awakening of sinners, and the turning of heart to the Lord, are not now associated with the extravagances of the Cornish parishes in 1848-51; that the movement, without losing in earnestness, is now more subdued—more free from the elements which border on hysteria. Excitement, even in its wilder forms, is better than the stillness of death; but there is a holy incitement which is better still. A revived Church, with its ministries filled with the Spirit, its worship and service the signs and ways of a mighty power, “a sound from heaven as of a rushing, mighty wind;” the family life as well as the personal life more visibly the testimony for a present, living, risen Christ,—this is the blessing to be sought. Then, ministries like Mr. Haslam's shall seem less out-of-the-way, because the faith, hope, and love by which they are inspired will be more widely diffused; believers will more vividly understand that “they were not created or redeemed to be saved, rather they were created, redeemed, and saved that they should be witnesses in themselves of the love of God, and testify about His willingness to save others.”

JOHN MARSHALL LANG.

AMONG THE MONGOLS.*

THE very title of this book has a charm, as giving promise of introduction to a country and people almost unknown. Much has been written of late regarding China and Japan,—even the remote and strange Corea has had attention called to it; but to the readers of English books generally, Mongolia is little more than a name, and the term Mongolian is known as designating a many-branched family in the classification of races, rather than as the special name of the inhabitants of one particular locality. Ethnologists use the word Mongol to embrace the multitudinous tribes of Polynesian and Asiatic Malays, the Thibetans, and hill tribes of Northern India, numerous allied races of Northern Asia and Northern Europe, and the so-called Indians of North America. The most recent authorities on race-classification give to this immense group the general designation—Mongoloid Nations.† All belonging to this great division have certain well-marked common characteristics,—deep-coloured skin, varying from yellow to reddish-brown, prominent cheek bones, and usually obliquely set eyes, and long, lank hair. Various subdivisions are generally recognised, such as Malays, Chinese, Japanese—distinguished mainly by linguistic peculiarities—the Mongoloid nations of Northern Asia, various imperfectly defined Arctic tribes, and, finally, the native races of America. The book before us, in introducing us to the Mongols, attempts no such venturesome task as the unfolding of the history and connection of those widely differing Mongoloid tribes. The author is a missionary, who went out in 1870 under the auspices of the London Missionary Society, commissioned to take up his residence in Peking, and from this as a centre to engage in pioneer evangelistic work among the desert tribes north of the great wall of China. As this city is not more than sixty miles from the northern frontier, it afforded a convenient residence for the missionary. He lost no time in making a tour of inspection, crossing over the barren, sandy waste which divides China from the south-eastern border of Siberia. The people inhabiting this district are distinguished from the Chinese and other Mongoloid nations by the name of true Mongols, and to their country the name Mongolia is properly given.

Mr. Gilmour's book is one of the most charming and instructive records of missionary enthusiasm and philanthropic devotion to the interests of a strange people, that have appeared in the English language. There is such a wonderful realistic power in its descriptions of scenery, customs,

* "Among the Mongols," by the Rev. James Gilmour, M.A., London Mission, Peking. London: The Religious Tract Society.

† Compare especially:—Peschel, "The Races of Man," pp. 347-380.

[CATHOLIC PRESBYTERIAN, September, 1883.]

habits of thought, general conditions of being in that remote, unknown region, that we feel often transported to the very midst of the scenes portrayed. This is a most satisfactory proof of the writer's ability for the task assumed. In attempting such a work, the great risk lay in the difficulty of rendering such a people as the Mongols an object of interest to English readers. Mongolia has not figured recently in the history of the world,—not even to the extent of securing mention in connection with any of the great movements of the last five or six centuries. The only memorable incident in Mongol story, which made the name famous at least throughout Asia, takes us back to the earliest years of the thirteenth century. The celebrated Genghis Khan was a Mongol chief, who gradually acquired sovereignty over all Mongolia, added, by conquest many provinces previously subject to China, and made himself master of Thibet and Turkestan. In his unceasing raids, he is supposed to have caused the death of at least six millions of men, and to have been guilty of many acts of shocking barbarity. There is, however, no doubt that he did much for the elevation of his own race, and many of the best institutions existing among the Mongols owe their origin to this great national hero.

The immense Mongolian Empire was partitioned on the death of Genghis, and that portion which originally was the home of the Mongols, consisting largely of the great desert of Gobi, had the name of Mongolia restored to it. The inhabitants of this particular district, as distinguished from other Tatar or Tartar tribes farther west and south, were found by Mr. Gilmour to have almost entirely lost that martial character which so conspicuously distinguished their ancestors. They are now a very simple people, mainly engaged in tending their flocks of sheep, which feed on the scanty herbage afforded by the sandy dunes of a great, dreary, unbroken plain. The country is described as presenting an uninteresting and monotonous appearance, and the life of the people seems to be relieved by very little variety or incident. Christianity seems to have been utterly unknown in this region when entered by our missionary traveller. Of the ordinary customs of civilised life these people were wholly ignorant, and there was nothing to assist a foreigner in the acquisition of the language. An interesting account is given of the peculiar difficulties encountered in the learning of the strange tongue spoken by this strange people. Before leaving the Chinese frontier, Mr. Gilmour had taken a few lessons from a Mongol teacher, especially acquiring a phrase guaranteed to signify—I don't speak Mongolian; I am learning it. The advantage of such lessons may be understood when we are told that, by-and-by, he found out that, in using the phrase thus taught him, he had been telling all the Mongols to whom he spoke, that he was quite familiar with Mongolian.

After crossing Mongolia proper, Mr. Gilmour stayed for a while within the Siberian frontier, among the Mongolians settled there, who

CATHOLIC PRESBYTERIAN, September, 1883.]

are called Buriats. Living here in the tents of the natives, he endeavoured laboriously to compile a vocabulary, carefully committing to memory every word which he secured. Finding little progress made in this manner, he resolved to try another method, and arranged with a lama, or Mongol priest, to board with him for the express purpose of learning the language conversationally. The board cost only about one shilling a day; the tent was daily frequented by visitors, who kept up conversation in Mongolian, and here, by the use of pencil and note-book, careful conning over words and phrases in the quiet of the evening, taking a share in the general talk in ever increasing measure as he was able, the language was acquired in a thoroughly practical way. There were certain unpleasantnesses experienced by our missionary during this period of tent life. He gradually discovered that there was much impurity in the common talk of Mongols, though in the lama's tent he heard little or nothing of this. He found himself often regarded with suspicion, his movements watched, and his honesty doubted.

Another source of discomfort lay in the peculiarity of Mongol food and cooking. The most characteristic and invariable dish at a Mongolian repast is boiled tea. For convenience of carriage, this nomadic people purchase their tea in the form of bricks or large cakes of compressed tea leaves. This tea is generally of a coarse quality, but throughout Mongolia it is regarded, not as a luxury, but as a necessary of life, and is used in large quantities. The preliminary operations of the cook were often, to a fastidious foreigner, extremely objectionable. The water was generally obtained by melting snow gathered about the tents, in which were often many impurities. The cooks, too, were seldom very particular or careful in their work. The meal-hours were early morning, noon, and sunset, the viands being almost always the same. The following description of a Mongolian breakfast will place the whole scene vividly before the reader :—

"As soon as the fire had somewhat warmed the tent, the other inmates got up and dressed. Meantime, the servant put the pot on the fire, and placed in it a block of ice or a pyramid of snow. When this had melted, the scum and sediment were removed, and the water thus purified put on to boil, a handful of pounded brick-tea being thrown on the surface. After ten or fifteen minutes' hard boiling, kept in check by occasional use of the ladle, the tea was poured into a pail, the pot swept out with a wisp of the hairs of a horse's tail, a little fat melted in the pot, the cracklings carefully removed, enough meal added to make the compound into a kind of porridge; after a while more meal added, and well stirred, till the mass seemed brown and dryish, then the tea cleared from the sediment, poured in and boiled up, and the 'meal-tea' was pronounced ready. This rather elaborate process of adding fat and meal was gone through to supply the lack of milk."

This peculiarly compounded tea Mr. Gilmour learned to take, sometimes securing, as a special favour, a supply of the flour at the porridge stage, which the Mongols learned to call "Scotland," as they secured it for the use of "our Gilmour."

[CATHOLIC PRESBYTERIAN, September, 1888.]

In regard to the social condition of the Mongols, Mr. Gilmour has not much that is favourable to say. The administration of justice is not conducted in anything like a satisfactory way. In the court no order seems to be kept, no president being required, and several magistrates may be heard addressing one prisoner at the same time ; any one present may interject remarks as he likes, and the general confusion prevents anything like a serious attempt to reach a fair judgment. The punishments assigned are often executed just outside of the tent, while the trial of the remaining prisoners is proceeding. We are told of one case in which the executioner appeared with a whip, rod, and the leather sole of a shoe. He was told to use the whip and to apply thirty lashes. The whip, says our author, was really a formidable weapon, and looked alarming ; but the whipper stood so close in toward the culprit that almost all the force of the thong was spent on the grass. Besides this, the counting was peculiar ; one, two, three, five, eight, nine, ten, eleven, thirteen, seventeen, twenty, twenty-one ; and then, as an official shrieked "thirty," the whipper repeated it, the crowd laughed, and the victim turned away to join in the merriment.

Such scenes cannot tend to support the authority of law and order in the country. More serious cases called for more careful supervision, and in these the punishments were faithfully administered. The great want seems to be in central organisation. The governor is supposed to conduct the court himself, but generally lounges about, and sets irresponsible and ignorant subordinates to do his work, and for this there is no one to call him to account. It is not surprising that, with such an uncertain administration of the law, the moral views of the people should be in many ways extremely loose. In particular, they seem to have very indistinct notions of the virtue of honesty, and at farthest never to rise above the extremely doubtful moral position assumed in the proverb, which inculcates honesty for the reason that it has been found to be the best policy. There is a chapter in Mr. Gilmour's book, entitled "Thieves in Mongolia," interesting, suggestive, and sad. In Mongolia many well-known thieves are not only at large and unmolested, but also received into the best society. So long as they can avoid legal conviction, this social position is not lost, but rather enhanced by the report of their daring and successful robberies. Successful thieves are spoken of as good men, and often they belong to the highest ranks of the lamas or priests. From the circumstances of the country, theft generally takes the form of cattle lifting ; and the only efficient protection enjoyed by the people lies in the ease with which the course of removed cattle can be traced over the sandy wastes. The sad thing about all this is, as Mr. Gilmour says, not the amount of stealing that goes on, but the seemingly universal inclination to steal. The terrible dishonesty of Chinamen is well-known, and it is certainly suggestive to learn that they regard the Mongolians as the very personification of dishonesty.

CATHOLIC PRESBYTERIAN, September, 1883.]

Mr. Gilmour has a good deal to say about the drinking customs of the natives. They love a peculiarly prepared native spirit. This is distilled from mare's milk. A Mongol's wealth is commonly estimated by his horse droves. In front of a wealthy man's tent may be seen a long row of stakes, to which the foals are tied for part of the day. The mares are daily milked, and while the milk of goats, sheep, cows, and camels is used for general purposes, mares' milk is used exclusively for the making of whisky. In its simplest form this is called airak, tastes like milk allowed to become sour (butter-milk), and when taken in large quantities is intoxicating. The airak, however, forms the basis of a more potent spirit, the preparation of which, in a rude and primitive still, is thus described. "The airak is put into a large pot, covered with what looks like a barrel with both ends knocked out; a vessel is suspended in the middle of the barrel; a pot kept filled with cold water is set on the top, and after a few minutes' boiling the vessel inside the barrel is found filled with pure and good whisky." This native spirit is much milder than whisky distilled from grain, but being produced in large quantities, and rapidly consumed, its use is the occasion of much intemperance. This indulgence seems almost universal among the Mongols, and rich and poor seem to have this craving. The main objection to the use of this comparatively mild liquor is, that the free use of it practised in Mongol families leads to the formation of a craving which by-and-by their own milder drink will not satisfy. Now the country is infested with unscrupulous Chinese traders who invariably carry in their boxes large supplies of strong whisky distilled in China from grain. The cunning Chinaman encourages the Mongol to take whisky, who by-and-by finds himself in debt, all his affairs at the mercy of his tempter, and, like the unhappy victims of the same infatuation with ourselves, he goes rapidly to ruin. As yet there is no public sentiment in Mongolia against drunkenness. They simply distinguish between those who are violent when under the influence of drink, and those who maintain their good humour. "A good man, say they, when drunk goes off to sleep; a bad man makes a disturbance." In certain sections of society among ourselves this way of viewing the matter has not yet been altogether overcome. At the same time, the Mongols are thoroughly aware of the evil effect of drunkenness in leading to accidents, impoverishment, and disasters generally. Yet the moral sense of the Mongols does not seem in the least alive to the sinfulness of drunkenness; but only the common sense cannot be blinded to its ruinous practical results. Their religion makes no attempt to put any restraint upon this vice, and their priests are often open and notorious drunkards. As the result of this observation, Mr. Gilmour declares that drink hurts Mongolia as much as opium hurts China. He concludes his chapter with the statement:—If Christianity is ever to do any good in Mongolia, it must go hand in hand with teetotalism.

The contents of the book are most pleasingly varied, and the charges

[CATHOLIC PRESBYTERIAN, September, 1888.]

of monotony and one-sidedness, which are often with justice brought against the records of missionary adventure, cannot be advanced against the story of travel through the Mongolian wastes. In his preface, Mr. Gilmour disclaims any intention of giving forth a missionary's report, or a traveller's diary, or a student's compilation. He professes simply to tell his own experiences—what he heard and saw, and what he thought about the incidents thus occurring around him.

While the author shows a genial interest in everything concerning the history, habits, occupations, and social condition of the Mongols, his work gives ample evidence that he never forgot his great object was to commend to that strange people the glorious Gospel of Jesus Christ. It was in order to engage on this work that he endured the hardships which he chronicles in his earlier chapters—toiling at the acquisition of a barbarous tongue, lodging among degraded and generally uninteresting people, living upon food peculiarly unpalatable to a European, and waiting endlessly among a people who never hurried, and whose mode of life was monotony itself. The story of his early trials in endeavouring to acquire the language naturally suggests the question as to previous attempts at evangelisation in these regions. In 1817 two English missionaries began operations among certain Mongolians, under Russian rule, near Lake Baikal, and there they continued labouring among the Buriats, as that tribe was called, for about twenty-five years. The hardships endured from the severity of climate, the isolation of their condition, and the suspicion of all in authority, entitle these forgotten men to rank very high in the noble list of Christian heroes. It was not among Christians of the Greek communion, but among heathen Mongols, that they laboured. It is an interesting, a fascinating story, admirably told by Mr. Gilmour; but we have space only to indicate the summary given of work accomplished before their expulsion by the Emperor, in 1841. "It may be asked, then, what did all the zeal, labour, and ability of the old missionaries accomplish? The answer is: A score or so of converts, the translation of the Bible, and an indefinite moral influence." The number of converts resulting from over twenty years' labour of such devoted, self-sacrificing men, does not, it would seem, exceed twenty. The great work of these pioneers was the translation of the Old and New Testaments into the Buriat dialect of Mongolian; and, as the Greek Church encourages the circulation of the Scripture among the converted Buriats, this great work of these early missionaries may be regarded as an enduring source of incalculable spiritual good.

This beginning of the Gospel among the Mongols, while reported with enthusiasm by Mr. Gilmour, exerted an influence only on the Mongols of Siberia, and could have scarcely any appreciable effect upon those desert tribes among whom he usually laboured. In order to present a complete view of Christian endeavours in Mongolia prior to Mr. Gilmour's arrival, we may refer to a late page of the work before us.

CATHOLIC PRESBYTERIAN, September, 1883.]

On the Chinese frontier there is an important Mongol town, Kalgan, with a population of 75,000; and in it there is a considerable garrison of Mantchu soldiers. The Mantchus are the ruling race at present in China, and differ greatly from the Mongols in their habits, as they are superior in intelligence. This evidently forms a most suitable centre for missionary operations among the Southern Mongols, and accordingly, in 1865, the American Board of Missions formed a station here. Using Kalgan as a basis for operations, these American missionaries have directed their attention to the Mongols inhabiting the plain immediately north of the Great Wall of China. Thus, though a beginning had been made with the Mongols in the extreme north and with those in the extreme south, the immense track of desert land lying between these two points was found by Mr. Gilmour virgin soil, and its scattered inhabitants heard from his lips for the first time the elements of Christian truth. The religious capital of Mongolia is Urga, situated 600 miles north of China, and 200 miles south of the Russian frontier. Such a place, where devotees from all quarters gather, and of which a great part is occupied with temples and the residences of the priests, is a most suitable point from which to study the characteristics and tendencies of Mongol religious beliefs.

The Mongols are Buddhists, and in Urga our author was able to note the daily conduct of those who enjoyed the highest religious reputation, and reflect upon the influence of Buddhist principles and theories on the every-day practice of the people. Among ourselves, we find many professing Christians among our cultured men of letters insisting that the rules of the Buddha are entitled to rank alongside of the sayings of Christ, and frowning upon every attempt to supersede the teachings of Sakya-muni by the Gospel of Christ and His apostles. A certain fascination, or rather glamour, has been thrown upon the theoretical aspects of Buddhist teaching by the learned discourses of distinguished Orientalists, and the facile flowing lines of the author of the "Light of Asia." As a corrective to the misrepresentations of metaphysicians and poets, who palm off their own reflections upon certain Buddhist formulæ for the actual guiding and moulding principles of Buddhists' creed, we cannot do better than turn to the description given of life and manners among devoted Buddhists by one who lived among them in closest fellowship for many years. What has Buddhism done during all these centuries for the Mongols? We find that, after their fashion, the Mongol Buddhists are very religious, constantly repeating prayers on their journeys, prostrating themselves before every shrine they pass, putting prayer-flags on their tents, and setting aside portions to their gods from every meal. This ceremonial of religion, too, is universally observed; and while some are more and some less pious, there is no infidel to be found throughout the land. Their belief in the doctrine of immortality is intense enough, and somewhat too comprehensive, as they apply it to all living creatures as well as to

[CATHOLIC PRESBYTERIAN, September, 1883.]

man. With studied fairness Mr. Gilmour seeks to bring out the good points of Buddhism, and with evident enthusiasm lingers over the record of advances in Mongol habits of life and thought due to Buddhist influences. The doctrine of rewards and punishments is developed in great detail, and bulks very largely in their religious code; and, specially, the Buddhist believes that kindness shown to any creature, however mean, will secure a high reward. "Thus it comes," says Mr. Gilmour, "that his religion teaches the Mongol the noble lesson of humanity. Perhaps nowhere will you find less cruelty than in Mongolia. Not only do their cattle and flocks receive expressions of sympathy in suffering, and such alleviations of pain as their owner knows how to give, but even the meanest creatures—insects and reptiles included—are treated with consideration. One of the best proofs of the habitual kindness of the Mongol is the tameness of the birds on the plateau." Such a statement as this, supported by some well-chosen illustrations, contrasts most favourably with some harrowing stories of atrocious cruelty and utter callousness reported against the Siberians, in a recent record of travel in that region.

Mr. Gilmour further remarks on the fitness of punishment assigned to those guilty of particular sins—gluttony punished by hunger, and so on, through the whole catalogue of sins. The Buddhist also has a profound belief in the efficacy of prayer; but side by side with this must be mentioned his superstitious faith in charms, and the purely formal view often taken of prayer as a religious exercise, which may be performed by wheels and flags as well as by the human voice. In rather striking contrast to this aspect of externalism and formalism in their religion, the recognition made by them of an inward or heart standard for their doings, as shown in the following paragraph, is interesting and encouraging: "Mongol priests recognise the power of motive in estimating actions. One night a hungry dog entered my tent, and stole nearly my whole stock of mutton. A day or two afterwards, in talking of the event to a lama, I asked him in joke if he could consider that I had any merit in thus feeding the starved animal. "No," said he keenly, "you did not mean to do it, and you were sorry for it when it was done. If you had voluntarily taken the mutton and fed the dog, your action would have been meritorious; but as you did not mean to do it, you get no merit by the event." Mr. Gilmour, however, maintains that while this is the Buddhist theory—so closely resembling that of Christianity, that in prayer and almsgiving all depends upon the spirit—yet in practice only the letter and not the spirit is attended to. What can be said in favour of Buddhism as now taught and practised in Mongolia is admirably summed up in a single sentence:

"It is a religion of mighty power, of noble teachings, adapting its precepts and exactions to the meanest capacities and the most comprehensive intellects; searching behind the actions of men, and trying their motives; quenching the thirst for blood in fierce tribes, and moderating them into kindness and hospital-

CATHOLIC PRESBYTERIAN, September, 1883.]

ity; a religion some of whose teachings rise nearly to the level of inspiration itself; a religion which has perhaps more redeeming qualities than any other false system of worship which the world has yet seen."

We quote all the more readily this glowing eulogy on this strangely fascinating religious system, in order to show that Mr. Gilmour has not allowed prejudice to blind him to what is admirable in a creed, which observation as well as personal heart conviction had shown him to be altogether inadequate as a statement of religious truth, and utterly insufficient as the basis of a true and healthy moral code. Our author, after his hearty recognition of what is good in Buddhism, proceeds to describe the faults of the system, which certainly are neither few nor small. It interferes greatly with the national prosperity of Mongolia. Lamas swarm throughout the country—no less than sixty per cent. of the male inhabitants being ranked in an order the members of which are bound by their vows to a life of celibacy, and who endeavour as far as possible to support themselves on what can be wrung from the pious and superstitious. The boastfulness and spirit of self-sufficiency encouraged by Buddhist teaching, which assumes the incomparable superiority of Buddhist knowledge to all scientific discovery and intellectual advance, is also a powerful deterrent to all national progress. This same tendency is illustrated in the prohibition of all useful learning in Mongolian schools, where attention is exclusively paid to learning the pronunciation of unknown Tibetan words, and the unintelligent recital of passages from the sacred books is regarded as all the education that can be desired. Besides all this, the example afforded by the lives of the lamas is most injurious. The description given of the corruption and degraded wickedness of these Mongol priests reads like an echo of the satires on the filthy and lazy monks of pre-Reformation times in Europe.

Allusion has already been made to the unintelligent character of Buddhist worship. Mr. Gilmour further maintains that this worship is positively debasing, inasmuch as practically the worshipper reverences not God through the idol, nor yet even Buddha, but actually the vile lama whom he may know to be a liar, a thief, and generally a sinner of the deepest dye. A special charge against Buddhism is, that by reckoning certain indifferent actions among sins, it demoralises its votaries, and leads to a most hurtful system of juggling with the conscience. A Mongol must not kill, but he ventures to eat what another has killed, hoping by some other meritorious act to wipe out this offence. When we find a religion thus laying burdens on men that cannot be borne, we may be sure that the curse pronounced by our Lord against a religionism of similar tendencies, is resting upon it. The formidable list of charges brought against Mongolian Buddhism by Mr. Gilmour is closed by the strong assertion—the most damaging that can be brought against any religious system—that it fails to produce holiness. Notwithstanding its accurate theoretical distinctions between good and evil,

[CATHOLIC PRESBYTERIAN, September, 1883.]

its commendation of the one and denunciation of the other, it does not destroy vice, nor produce virtue. Its most honoured professors notoriously lie and steal, even when engaged in their religious exercises ; nor do they, because of such faults, in any respect lose caste.

The conclusion of this interesting chapter on the characteristics and influence of Buddhism is summed up in a passage, conceived in a beautiful spirit, which our readers will heartily enjoy :—

“Buddhism is a usurper. Apart from this, there is a superabundance of charges against this religion sufficient to condemn it utterly again and again. But even though there were *no* other charges, this *one* would be sufficient to condemn it. It usurps haughtily and with a high hand the worship and honour due to Jesus Christ alone. By teaching that men can, unaided, free themselves from sin, and pass to the life beyond, from the regions of sorrow and suffering, it makes the Cross of none effect, and says that the death of Christ was superfluous. It not only usurps His rightful dominion, but actually vaunts itself as greater and mightier than He ; and this, too, when it knows itself to be an utter failure, quite incapable of performing the smallest of its many boasts ; and is conscious, in the person of its highest officers, that, foundation and superstructure, it is a fabric of lies ; warp and woof, it is a tissue of falsehoods. Lamas are either deceivers or deceived, or partly both ; temples are gilded cages of unclean birds ; the whole system is an utter abomination, an offence to God, and a curse to man. Let us pray for the speedy destruction of this religion which haughtily robs God, and remorselessly pollutes and crushes man. May it soon fall, and its oppressions be replaced by the mild sway of that Master whose yoke is easy and whose burden is light ; and may we at length see the Mongol leave off his pilgrimages and his vain repetitions, being taught that pure religion and undefiled before God and the Father is this—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”

Thus writes the missionary, hopeful, trustful, prayerful. Of results in actual conversion he seems yet unable to speak. The very nature of their Buddhist principles renders them peculiarly inaccessible to Christian argument. The process of civilisation is going on slowly but steadily by means of the Russians of Siberia, who are themselves only a few degrees in advance. The Chinese on the south assert an influence by no means beneficial. The enlightenment and conversion of the Mongols can only result from the patient self-denying labours of such competent and warm-hearted Christian men as Mr. Gilmour, who refuses to be discouraged by ten years waiting for first fruits. The Mongol admits that Buddhism does not produce holiness. “Here then,” says Mr. Gilmour, “is the hope for Christianity. If it can be made manifest to the Mongols that Jesus can cleanse a man’s heart and reform his conduct, can make the vile man pure and the thief honest, that would be an argument which they would find it difficult to answer.”

JOHN MACPHERSON.

DR. MITCHELL ON THE WESTMINSTER ASSEMBLY.*

WE have great pleasure in calling the attention of our readers to the course of lectures on the Westminster Assembly by Professor Mitchell, of St. Andrews. The Professor had already laid all Presbyterians under great obligations by his admirable and laborious volume, containing the minutes, so far as preserved, of that famous council, enriched with careful annotation. In the present volume he undertakes a service of a more popular kind—viz., to indicate to the general reader the place which the Assembly holds in the theological and ecclesiastical history of the time, and to give him a correct account of the labours of the Assembly, and the circumstances amid which they were performed. But while Dr. Mitchell keeps in view the wants of the general reader, his minute acquaintance with the subject and his lively interest in every department of it enable him to introduce with ease discussions of matters debated, and information on details not generally understood. By these all kinds of readers may profit. We express the hope that students will make themselves acquainted with this work. They will find it instructive and suggestive. From the plan adopted, it contains a good deal of material of a historical kind, in regard to which it was impossible to do more than rehearse a well-known story. But it is a story which needs to be rehearsed from time to time by and to Presbyterians; and the special narrative of the doings of the Assembly itself deserves close attention.

No one will be surprised to find Dr. Mitchell evincing everywhere, along with steadfastness in his own views, a courteous and Christian tone towards other schools of opinion. But we cannot refrain from expressing the gratification with which we note the great fairness and impartiality of his statements on matters on which men of various schools are apt to experience and betray a bias. The reader will notice also the frank sympathy with evangelical truth and evangelical religion, never obtruded, but everywhere felt. In these respects the book has given us great pleasure.

As regards the Assembly itself, there are different points of view from which its labours may be regarded. For example, it may be contemplated as an event in the history of the seventeenth century; or it may be contemplated as furnishing a set of theological and ecclesiastical alternatives, offered for the judgment of our own or any other century, and claiming to be tried by the permanent rule of truth. The questions arising on the latter view are, it may be, the more important;

*The Westminster Assembly: Its History and Standards. Being the Baird Lecture for 1882." By Alexander F. Mitchell, D.D., Professor of Ecclesiastical History, St. Mary's College, St. Andrews. London: Nisbet & Co., 1883.

but those suggested by the former are also extremely interesting and attractive to thoughtful students.

The Westminster Assembly lives in the documents which it drew up, and in the power which these are exerting outside of England. But yet, the proper end for the sake of which the Assembly met, was the reorganisation of the English Church; and as regards this, the Assembly was doomed to failure. The life and thought of the Church of England did not set in the mould which the Assembly strove to supply. The effort to new-mould that Church must in any case have depended for its success very largely on the results of the civil war. But even before these were reached, grave difficulties revealed themselves as obstructing the settlement of the ecclesiastical problem. A state of suspense was prolonged from year to year; and ultimately the great reaction, equally affecting Church and State, came on. The public life of England reverted to other lines of growth and action, and the spirit and aims of the Westminster Assembly were flung aside. With these there passed away the vision of closer union and more energetic co-operation among the Reformed Churches, which had been dear to so many strong hearts, and had inspired so many vigorous efforts.

In truth, the great experiment which filled the twenty years, from 1640 to 1660, brought into evidence some features of the English national character, which, till that time, onlookers had never discerned clearly, and which are sometimes inadequately appreciated even yet. It was very well known, for it had been marked with alarm and indignation, that a school had risen to power in the Church of England, which laid stress on tradition and ecclesiastical antiquity, and had no cordial sympathy with the spirit of the Reformation. The short way of construing this phenomenon was to view it as a dishonest and malignant movement Romeward, a revolt from Gospel light to Romish darkness. But this tendency, it was felt, was not—it could not be—more than the tendency of an energetic minority. England in general did not love or trust it. And the general mass of England, of anti-Laudian England, must be assumed to be in full sympathy with the teaching and spirit of the Reformed Churches generally. Circumstances and political motives had imparted to the Church of England a character in some respects different from the Reformed Churches generally. But as that had not taken place without strong protest, so it might be assumed to be unwillingly submitted to. Protestant England, left free, would doubtless, willingly take the common type of the Reformed Churches. Even those who might not have cared to encounter the risks of such a change, must surely now see it to be needful, when the points in which the English Church diverged from the sister Churches proved to be the very features of it which gave to the Romanising party their shelter, their protest, and their opportunity.

It was not unnatural to think that the mode of view described must prevail in the minds of all anti-Romish Englishmen. At any rate,

CATHOLIC PRESBYTERIAN, September, 1883.]

with the new light shed on the situation by Laud's action, all such Englishmen must surely come to see that the true and safe line was to go at last for the common creed and constitution of the Reformed Churches—for Calvinistic Presbyterianism. The conviction that it must be so, that at any rate it could be brought to that, was the basis of the whole Scottish action in the great drama, the political maxim which alone could justify the Scottish tactics. But it turned out otherwise.

While the most decided and energetic English Protestants were thoroughly prepared to adopt the consensus of the Reformed Churches, an immense section of them felt no attraction to it; and many of those who for a time were driven in that direction by the reaction from Laud, came back from it again by a counter recoil. A far greater section of English Protestantism than the Scotch supposed, far greater than the English Presbyterians supposed, adhered with strong predilection to the peculiar method of the Reformed Church of England, and recoiled from all else as something foreign and unwelcome. Many who desired assuagement of Episcopal prerogative, and some significant alterations on the prayer-book, began to hesitate when change went further, and when a thoroughly new way of it was planned and offered. At the same time, in the other wing of the party, the more democratic spirit of Congregationalism was gaining ground, at once increasing the difficulties of a settlement, and intensifying the energy of the reaction.

On the other side, however true it might be that the movements of Laud's party was Romeward, the bulk of that party never desired to go to Rome, nor to allow their Church to do so. They believed a *via media* to be tenable, and they continued to maintain it. If they had been really bound for Rome, reaction from their projects would have sent many more in the direction of Geneva. But as the case stood, between a large section of High Church and a large section of Low Church a strong tie existed. While other forces were not yet operative, the Low Church might be conscious of little but antipathy towards the High. But the convulsions of the civil war, and the changes which it threatened, brought out another feeling. High and Low were after all but varying versions of that religious way of it, which it is perhaps unceremonious to describe as John-Bullism, but for which it is not easy to find a better name. To maintain that, in some shape, against all importations from beyond the seas or from beyond the border, proved to be a cause for which support enough could be rallied to win at the end of the day. And yet the other way of it—the Presbyterian—was strong enough to have *almost* won. If the Scots and the English Puritans miscalculated the forces, the miscalculation was one that only the experiment could reveal. The likelihoods were strong enough to mislead the gravest and wisest men.

Looking at the Westminster Assembly in relation to the possibilities of English history, one of the interesting questions is that which has

[CATHOLIC PRESBYTERIAN, September, 1888.]

respect to the treatment of the "dissenting brethren" and of their demands for toleration. The breach with the party more or less represented by those brethren, proved, in the event, a fatal hindrance to the practical reorganisation of English Christianity on Westminster lines. Men often moralise over the lack of tolerance in the Assembly, and estimate the situation, not according to the conditions which existed then, but according to those which exist now. The fact is that general toleration was in those days not possible, and no one with whom we are at present concerned, proposed it. On the other hand, some toleration was, on all hands, confessed to be reasonable and incumbent. The question came to be, How much toleration? How much was it reasonable to ask; how much reasonable to concede? There will always be debates as to the way in which the Assembly dealt with this practical question. Dr. Mitchell brings out very well the desire cherished by the Westminster divines to find some *modus vivendi* with the Congregationalists, and the efforts they made in that direction. At the same time, he adduces the well-known evidence to show that the measure of toleration, advocated in those days by conscientious Congregationalists themselves, was by no means so extensive as their modern followers are willing to represent it. And, on the whole, we are of opinion that the general impression conveyed on the point by Dr. Mitchell's history is just and well-grounded. We would state it in this way—that, looking to what both parties held about toleration, and, still more, to what both parties held about Church and State, and about the necessity of creating a definite system, to be known to and sustained by the law, the majority of the Assembly had a right to expect the dissenting brethren to be more open to a compromise than they proved to be. It is not wonderful the majority felt the concessions demanded to be more than reasonable; and the irritations which by-and-by arose naturally disposed them to maintain their ground more stiffly. But then, we must also grant that if they had correctly appreciated the risks which surrounded them, they would have seen that the only hope lay in closing the sore. It would have been wise to go almost any length that was needful to unite the parties at variance.

For, besides the great conflict with High Churchism, there were difficulties with Parliament, which indicated the necessity of all possible unity in the Assembly. The independence or autonomy of the Church was one of the great assertions of the Assembly. They were willing to concede much to the exceptional necessities of an unsettled time, but the permanent system for which they sought sanction was to be self-acting and independent. Dr. Mitchell, as far as we have observed, states all this in a very fair and instructive manner. And he points out the serious difficulties which arose from the unwillingness of Parliament to concede what the Assembly demanded. This is a point on which we have no time to enlarge. We need hardly say that we are in full sympathy with the principles, on this subject, which were maintained by

CATHOLIC PRESBYTERIAN, September, 1883.]

the Scotch Commissioners, and which were embodied in the Confession. But we are not on that account disposed to underrate the practical difficulties which the Parliament felt upon the subject. We do not know that a more instructive exercise could be undertaken—in the way of bringing out the distinction between theoretical and practical conditions in an ecclesiastical question—than for a cordial and resolute supporter of spiritual independence to set himself to explain the nature and grounds of the practical difficulty experienced on this point by the English Parliament. We believe that a full study of this subject will go far to convince any candid man how serious were the perplexities which may be expected to attend the solution of this great problem, on the assumption of a close legislative union of Church and State.

The Scottish Assembly had urged that the whole work of reformation should begin with uniformity of Church government. It is not worth debating whether this view was sound in point of tactics. They were right, no doubt, in holding that, in order to success, the production of a practical working scheme was mainly necessary. The scheme set forth by the Westminster Assembly was certainly such a scheme. It was not destined to have enduring force in England. Yet it was a very complete scheme, singularly coherent in all its parts; and it has been proved by experience elsewhere to be eminently practical and fitted to work well. As regards Church government, it was a carefully revised and readjusted version of the methods of the Reformed Churches, which were mainly the application of principles set forth by the clear and strong mind of Calvin. The vindication of the value of those principles, by practical success in working, has been complete and triumphant. Nothing almost is too strong to say in their commendation. Presbyterians are usually not half enough impressed with the value of the splendid vindication of their system embodied in the history of the Presbyterian Churches throughout the world.

As regards the system of doctrine set forth, that, too, was a revised version of the common teaching of the Reformed Churches. It deserves in the highest degree the character of a most intelligent, thoughtful, and considerate revision. Dr. Mitchell has done extremely useful service in the manner in which he has vindicated the good sense and right feeling of the Assembly in the prosecution of this part of their work. His remarks in "answer to objections," pp. 385, 406, are just and forcible, and written in an admirable spirit. The main question, which by the nature of the case must always arise about the doctrinal standard of the Assembly, turns upon their Calvinism. And, as regards this, we shall only add to what Dr. Mitchell has said the remark, that the idea that a Council, in sympathy with Reformed Protestantism, and undertaking to represent it, in the years from 1640 onwards, could set forth anything else than a Calvinistic theology, is sheer historical nonsense. The thing is wholly out of the question. We may remark still further, that the objections commonly made on this score do not at all apply

[CATHOLIC PRESBYTERIAN, September, 1883.]

peculiarly to the minor points in which Calvinism may be held to differ from Augustinianism, but would require the repudiation of the whole body of theology known by either name. The theological merits of that demand are not for discussion here. But let it be remembered that the whole policy of the Westminster Assembly, and the fundamental condition of its possible success, was this—that England should place itself fully and frankly on the common basis of the Reformed Churches. That was the idea which was the key of the situation. How idle to talk, in this view, of the Assembly repudiating the known principles of the Reformed theology!

However, it is true that the Westminster Assembly fell on the verge of the time when great changes had begun to operate and were soon to make themselves more powerfully felt in the religious temperature and the theological tendency of the age. It is fair to ask, whether in the course of Providence discoveries were not made, points of view attained, influences set on work, which have advanced the Churches beyond the standpoint of Westminster theology, and justify us in regarding it as antiquated and superseded. This is a distinct question from that which concerns the mere size of these documents, or their fulness of detail, in reference to certain purposes to which they may be applied; a point, no doubt, of some importance; but, still, essentially a minor one. We are looking now rather at the general scheme of teaching, the point of view adopted, and the method in which Christian doctrine is gathered and applied.

We shall not pretend to dispose of a question like this in a sentence. But we may take the opportunity of reminding our readers that any judgment on the merits of the Westminster Theology, as to method or substance, depends on the standard by which it is tried. That standard may be either erected expressly or assumed violently; and the right it has to be the standard is, in any case, the first question. Whatever the shortcomings of the Westminster Theology might turn out to be, if tried by the rule of perfection, it can hardly be doubted that a great deal of the dissatisfaction with it often felt in our day rests on grounds which go far deeper than any questions of doctrinal detail. Many of the theological difficulties and diversities of our day rest, at bottom, not so much on divergence about what Scripture teaches, but rather on divergence about the question whether, properly speaking, it teaches anything. There are a good number of minor points—very minor, many of them—on which students of the Bible differ, and there are one or two greater controversies on which a serious division of judgment must be recognised. But after all, there has been a remarkable agreement in the main among those who have honestly held themselves bound to ascertain as authoritative the meaning of Scripture, *on the assumption that Scripture is designed to give us, authoritatively, definite teaching, and that Scripture alone holds this place.* But the question which is observed working in many minds at present, is really this: Was Scripture intended

CATHOLIC PRESBYTERIAN, September, 1883.]

and fitted to teach anything definitely and authoritatively ; or is it not rather to be regarded as a means of moral and spiritual solicitation and impression, under the influence of which I am to form *my own* opinions and formulate *my own* doctrines ? There are interesting and earnest minds that suppose themselves to be injuriously hampered and embarrassed by teachings of the Confession, who are really at war, not so much with particular statements of it, as with the very idea which lies at the basis of the Confession and of all the creeds. If the Scripture was really intended to furnish us with some authoritative teaching on points of faith, it is not so difficult to come to an understanding as to what the points are with respect to which its meaning can be ascertained. It will be found that in many of the more serious cases of difficulty about statements in the creeds, the difficulty is felt just as strongly with reference to the statements of the Apostle Paul, or even of our Lord ; and the one proves to be as unacceptable as the other.

These remarks are not made with the view of deprecating discussion as to the amount and form of Confession, or of subscription, which Churches should impose. We have no disposition to regard such discussion as necessarily useless or unwholesome. That depends on the spirit in which, and the objects with a view to which, it is carried on. But we do regard it as important that the real nature of a large class of the difficulties felt at the present day should be recognised. Many of them are difficulties in deference to which, if they are to be deferred to, the whole conception of Scripture, as a rule of faith, would have to be sacrificed.

We must, however, leave these very general topics of discussion, and close by noticing one or two of the points in connection with which Dr. Mitchell's volume deserves special attention.

One is the question as to the special theological sources from which the Westminster divines drew, and by which they guided themselves in framing their statements on doctrinal points. This is a subject which has not been adequately studied ; and Dr. Mitchell's reading has enabled him to furnish very useful information and suggestion about it. In particular, he has paid much attention to the history of the federal theology, with its special modes of conception and of statement. Dr. Mitchell read an interesting paper on this subject to the Presbyterian Council at Philadelphia, and he has naturally resumed the subject in the present volume. We quite agree with Dr. Mitchell in holding that statements are commonly made on this point, which are quite misleading. The federal theology grew on British soil quite as much, to say the least, as on Dutch. And the imagination which has got into various historical books, that it was invented by Cocceius, is a pure delusion. Much error has arisen from trusting on subjects of this kind to the statements made in Church histories written by German Lutherans. It is quite natural that their study of Reformed theology should be less thorough and less sympathetic than their study of the Lutheran. There

is therefore no serious discredit to them involved in some want of accuracy on their part. But they ought not to be implicitly followed. There is still something to be done in this department; and we direct the attention of students to Dr. Mitchell's valuable contribution to it.

Another matter of great interest is the account given of the discussions as to the plan and method of the Catechisms. Scotchmen are so apt to regard the Shorter Catechism as the type of all catechising that they probably fail very generally to appreciate the fact that Catechetics has a long history, and presents a great variety of types. It is therefore a matter of great interest to know how the Shorter Catechism assumed its admirable form and matter. We refer to Dr. Mitchell for an account of the discussions in the Assembly about this. A plan quite different from that at last adopted was pressed, and found a good deal of favour with the Scottish Commissioners. It was, however, ultimately laid aside; and the whole discussion impresses one strongly with the considerate good sense and patient care with which the Assembly discharged their important work. Dr. Mitchell's extensive acquaintance with previous and with contemporary catechisms enables him to make extremely interesting suggestions as to the method of this part of the Assembly's work, practically, perhaps, as influential a part of it as any. We may remark that, contrary to some traditions, the Scottish Commissioners do not appear to have had any special responsibility or influence on the formation of the Catechism. Nor does there appear to be any ground for the well-known story of the share taken by Gillespie in framing the answer to the question, *What is God?* (p. 429). Another tradition—as to the debate between Gillespie and Selden—also requires some correction in its details (p. 288).

Turning to another department, we may notice the discussions on the question of the ruling elder, because that is a matter on the right statement of which there has been all along some difference among Presbyterians; and the discussion has been revived recently both in Scotland—*e.g.*, in the monograph of Principal Campbell, of Aberdeen—and in England, where practical conclusions about the eldership have been connected with a strong affirmation of one view to the exclusion of the other. Dr. Mitchell's statement is as follows:—

"My own opinion is that the utmost that the Assembly at this stage of its proceedings could be got to formulate was that the office of elder was scripturally warrantable, not that it had been expressly instituted as an office that was to be of perpetual and *universal* obligation in the Church, like the ministry, or that that was not to be regarded as a true or complete congregational Church which wanted it, but only 'that Christ furnisheth some with gifts for it and commission to exercise them *when called thereto*. . . . The texts adduced in proof of this proposition from the New Testament were Romans xii. 7, and 1st Corinthians xii. 28. But neither proof-text was held by many of them to amount to a positive and distinct Divine institution of this office. The text which was appealed to throughout by more zealous defenders of the Divine institution of the office was 1st Timothy v. 17, and had they got that inserted among the proof-texts

CATHOLIC PRESBYTERIAN, September, 1883.]

they would have gained their case beyond dispute. On the other hand, I do not regard the common Presbyterian interpretation of that text as having been positively rejected by the Assembly at this date,—but as held over for further consideration if at any future period of their sittings God should give them further light and greater unanimity. . . . And I hold that it remains as free to any one owning the Westminster formularies to do so still as it was in the British Presbyterian Churches before the Westminster Assembly met. If that Assembly did not indorse the presbyter theory, it certainly did not proscribe it in any manner of way, and most assuredly the Church of Scotland has not done so either in earlier or later times.”—p. 188.

Dr. Mitchell furnishes in Note G strong proof of the favour with which the “presbyter theory” has been regarded in Scotland. He seems to be of opinion, as we are ourselves, that this view has in its favour the greater weight of Scottish opinion. But we do not think it necessary or wise to drive a question about it to the quick in any of our Churches.

We notice that, on page 291, Dr. Mitchell refers to a statement prepared by the Assembly for the purpose of defining the amount of knowledge that ought to be required in candidates for admission to the Lord's table. Dr. Mitchell remarks that this statement is “worthy of the attention of those who think some simpler statement of doctrine is needed than the Assembly have supplied in their confessions and catechisms ;” and promises to give the statement in the Appendix. But this part of the appendix (Note L) is missing, a want which will, we hope, be supplied in another edition.

We cordially commend Dr. Mitchell's lectures to the Presbyterian community, both clerical and lay, especially to the younger portion of it.

ROBERT RAINY.

ORIGINES PHILANTHROPICÆ.

II.—ELIZABETH FRY.

JOHN HOWARD, whose life extended from 1726 to 1790, was the first reformer of our prisons, and it might have been thought that his work in England was so decisive that no new reformer would ever be needed in that department. Such, however, was not the case. When Howard died there was no Elisha to receive his mantle. Public attention came to be so much engrossed with wars by land and by sea, that the state of our prisons and their inmates passed out of sight, almost as much as if Howard had never raised his indignant voice against their shameful abuses. The evangelical revival had not yet moved the heart of England. The time had not come which Lord John Russell foretold in 1821, when he expressed his belief that our country was about to become distinguished for triumphs, the effect of which should be to

save and not to destroy. At the beginning of this century the condition of British prisons generally, and especially of the old metropolitan prisons, was frightful. A new champion had to be found, with a tender heart to feel for the prisoners—especially the female prisoners—a skilful hand to apply a remedy, and a power to rouse the sympathy of the nation, and, by God's help, put an end to a state of things so horrible and so disgraceful. As has happened so often in similar cases, the instrument was found in a most unlikely quarter. A blithe, warm-hearted country girl, timid but very conscientious, was the chosen champion of the new prison reformation.

The Gurneys of Earlham, in Norfolk, were of the old Quaker stock, that section of the English people by whom the Puritan spirit of the seventeenth century had been carried out to its most literal extreme. The honourable pre-eminence of English Quakers in philanthropy must always be viewed in connection with the religious spirit which for the most part has had so firm a hold of this little clan. But both the Puritanism and the Quakerism of the Earlham family had been considerably watered down. Wealth and social position had given rise at Earlham to more of easy-going conformity, than of stern, uncompromising standing up and standing out for their principles. Elizabeth, the eldest daughter (born in 1780), was naturally inclined to gaiety and pleasure. Her mother, a lady of Christian character but not much Christian enlightenment, had died early, and her father's influence was rather in favour of his children enjoying what were called the pleasures of the world. Elizabeth Gurney's intense conscientiousness caused her considerable hesitation in regard to such things as dancing and singing, and likewise as to whether she should throw in her lot with the Quakers. Having listened to the earnest addresses of an American gentleman of the name of Savery, she made up her mind in her eighteenth year, and not only renounced the world and gave her heart to Christ, but threw in her lot with the Quakers, adopting all their peculiarities, great and small. This was a great trial to her, but she was extremely conscientious, and felt from the very beginning of her Christian life that whatever appeared clearly to be right must be done, let the sacrifice of feeling be what it might. All through her life this principle guided her. Many steps which she took in the course of her life were taken as the result of a great battle between her own inclination and what she felt to be the will of her Lord. After making up her mind and taking the plunge, she usually had great peace and happiness; but to take the step cost her much. At the end of her life she made a remarkable statement regarding herself, which amply explains the course she followed. "I can say one thing—since my heart was touched at seventeen years old, I believe I never have awakened from sleep, in sickness or in health, by day or by night, without my first waking thought being how best I might serve my Lord."

CATHOLIC PRESBYTERIAN, September, 1883.]

In her earlier days, after coming first under the power of Christian faith, the inevitable impulse to usefulness thence arising found exercise in visiting and relieving the poor, both at Earlham and Norwich, especially the sick, reading the Bible to them, and instructing their children. Her school gradually increased from the small beginning of one little boy, to so great a number that an old laundry had to be fitted up for it, where her scholars rose to seventy. In the severe light in which, even at the age of eighteen, she scrutinised her heart and life, she found many things that troubled her, but even then she could say, "I believe I feel much for my fellow-creatures." At nineteen she detects in herself a failing of intensely sympathetic natures that leans to virtue's side—"I enter as far as I can into the character of those I am with, and unintentionally give up more than I should." The stern discipline which she exercised over herself brought this tendency into subjection; and in her mature years she learned how to hold her own, yet show for others all the consideration with which her very ardent sympathy inspired her.

At the age of twenty she married Joseph Fry. It did not turn out one of the most suitable of unions. Mr. Fry's sympathies with his wife do not seem to have been ardent, either as regards spiritual religion, or Quakerism, or philanthropy. Her domestic relations, indeed, became in their highest aspect a burden and an anxiety. Many a time her journals show a very depressed state of mind with reference to her family; while her pleadings for them with God were cries of agony, as if she prayed in Gethsemane, or wrestled like Jacob at Peniel. This seemed to be the secret ballast for her spirit provided by Him who appointed to Paul his thorn in the flesh, lest the wonderful success of her public labours, and the intense admiration with which she was regarded by high and low, should exalt her above measure. Mrs. Fry became the mother of a very large family, and even when her public duties were most engrossing, she strove hard not to allow them to interfere with her duties at home. It could never be said of her, even when success crowned her public work, and when much less encouragement seemed to attend her at home, that she let down her sense of what was due by her as a mother and a wife. It was an intense affliction to her, hating war as she did, when one of her grandchildren entered the army, and another the navy. It was also a great trial that some of her children did not accept of Quakerism. We cannot suppose that this distress arose from sectarianism in its common form. It was rather the result of her conviction that Quaker ways were by far the best safeguards against the evil that was in the world. Her children seemed to be abandoning a place of comparative security for a place of very great danger. No heart was ever more dominated by spiritual considerations. Temporal prosperity or comfort was nothing to the well-being of the spirit before God. Personally, all that she ever sought was the tranquil, happy feeling arising from the conscious presence and love of God. As regards

[CATHOLIC PRESBYTERIAN, September, 1883.]

her labour, the only reward she desired was to see her fellow-creatures turning to God's ways. While extreme in some of her Quaker views, she was wholly devoid of the bitterness of fanaticism. Yet no woman ever did more for the temporal welfare of her race, or effected a greater change on the outward condition of the lowest order of her sex. From being, as it was expressively said, "a hell above ground," Newgate prison became a scene of comfort and order, and to many the gate of heaven.

But prison reform was not the first public sphere to which Mrs. Fry felt herself called. Not long after she was married, she began to be exercised with the question whether she was not called to the ministry among the Quakers? Her feelings were wholly against it, but there were certain mysterious stirrings of the spirit on the subject that seemed not unlike the movements of the Spirit of God; and with the strength and weakness combined of a true teacher, she felt that of all the sins to be guarded against, the greatest was resisting the Holy Ghost. When she was twenty-nine, her father died, and on that occasion she broke silence at the meeting. Having taken this step, she thereafter experienced extraordinary "incomings of love, joy, and peace"—the somewhat precarious Quaker test, or rather confirmation, of the rectitude of the decision. Soon after, she was recognised as a minister, and the results of her ministrations were wonderful. She had a marvellous gift of persuasion, and her mastery over the fountain of tears was unsurpassed. The tones of her voice were quite melting, and in the prisons, the most hardened and reckless of female criminals were often absolutely melted under her—they would break down and burst into tears.

Her connection with prisons began in 1813, when she was thirty-three. "From her early youth," says one of her biographers, "her spirit had often been attracted in painful sympathy towards those who, by yielding themselves to the bondage of sin, had become the victims of human justice. Before she was fifteen years of age, the House of Correction at Norwich excited her feelings of deep interest; and by repeated and earnest persuasion, she induced her father to allow her to visit it." This was really the origin of her interest in prisons. The circumstance that rekindled her interest in 1813 was a visit paid by some of her Quaker friends to some persons in Newgate who were about to be executed. The representations of these friends, and particularly of Mr. William Forster, induced her personally to inspect the state of the women, with the view of alleviating their sufferings, occasioned by the inclemency of the season. At that time, all the women, nearly 300 in number, besides their children, were confined in two wards and two cells, comprising about one hundred and ninety superficial square yards. Persons tried and untried, misdeameanants and felons, without classification and without employment, were huddled together, sleeping on the bare floor without night-clothes or bed-clothes,

CATHOLIC PRESEBYTERIAN, September, 1883.]

cooking and washing in the same dismal den. When any stranger appeared among them and gave them money, they purchased drink from a regular tap in the prison. It was too terrible a place even for the governor to enter with safety, and when the Quakers proposed to visit it, he advised them (but they did not take his advice) to leave their watches behind.

When Mrs. Fry entered into this place, and witnessed its combination of Babel and Pandemonium, her spirit sank within her. At first, nothing more was done than to supply the most destitute with clothes. Nor was it for some years, that she was able to begin that effort for the systematic and permanent cure of the evils of prison life with which her name is associated. A conviction had gradually been formed by her, that He to whom she had dedicated herself now called her to labour for the moral reformation, but especially for the spiritual conversion and sanctification of this wretched class of criminal women. It was by the spirit of loyalty to God and love to Christ that all the reclamations of the heart to such repulsive work were overcome; and the path was entered on, not merely under a sense of duty to imitate the example of Jesus, but also because the tender compassion of the Saviour toward herself impelled her to go and do likewise.

The dreadful proceedings that went on in the female department of the prison were thus referred to by Mrs. Fry in her evidence before the House of Commons: "The begging, swearing, gaming, fighting, singing, dancing, dressing-up in men's clothes—were too bad to be described, so that we did not think it suitable to admit young persons with us."

The first step was to establish a school. This was attended with great encouragement and success. A young prisoner took the general superintendence, while the visiting ladies taught. Next a matron was appointed. But the great means of reformation were the personal ministrations and influence of Mrs. Fry. The reading of the Scriptures, which she constantly placed in the forefront of her remedial measures, was always done with a degree of reverence and solemnity which in itself was very impressive, and in those touching tones of voice of which she was a mistress. The cases that had to be dealt with were of the most trying. It was the days of indiscriminate hanging, especially for the crime of forgery, and for many kinds of theft that in our more merciful age meet with comparatively lenient treatment. No difference was made in executing the law between the case of the most hardened villains and that of some thoughtless boy or girl who might be induced, in a moment of weakness, to pass a forged note at the request of some more cautious veteran in vice. The country had been becoming more civilised and softened, yet the laws continued unrepealed that had been enacted in its fiercest time of disorder and violence. "The people," said Sir James Mackintosh, "has made enormous strides in all that tends to civilise and soften mankind, while the laws have contracted a

[CATHOLIC PRESBYTERIAN, September, 1883.]

ferocity which did not belong to them in the most savage part of our history, and to such extremes of distance have they proceeded, that I do believe there never was a law so harsh as British law, or so merciful and humane a people as the British people. And yet to this mild and merciful people is left the execution of that rigid and cruel law!" Early in the course of her labours, Mrs. Fry found a woman surrounded by her four children, and expecting hourly the birth of another, waiting only for that event to pay the forfeit of her life, as her husband had done for the same crime a short time before. Another sad case was that of a young woman named Harriet Skelton, a simple, confiding, affectionate creature, who had been induced by a man she loved to pass some forged notes. She was quiet and orderly in prison, and was one that might have been expected to have her sentence changed, but unexpectedly she was ordered for execution. Mrs. Fry exerted herself to the uttermost on her behalf,—appealed to Lord Sidmouth, Secretary of State; interested the Duke of Gloucester,—but all to no purpose; Lord Sidmouth was inexorable, and the poor creature was brought to the gallows.

One of Mrs. Fry's early steps was to form (in 1817) "An Association for the Improvement of Female Prisoners in Newgate." Its object was, "to provide for the clothing, the instruction, and the employment of the women; to introduce them to a knowledge of the Holy Scriptures, and to form in them as much as possible those habits of order, sobriety, and industry, which may render them docile and peaceable whilst in prison, and respectable when they leave it." Of this Society Mrs. Fry was the heart and soul. The authorities were very hopeless of the scheme being carried out, but they gave it their cordial sanction. A letter to Mrs. Fry, written in 1820, from New South Wales, by a convict who was in prison at the time, will show the kind of results that were produced:—"In the month of April, 1817, how did that blessed prayer of yours sink into my heart! and as you said, so have I found it, that when no eyes see, and no ears hear, God both sees and hears; and then it was that the arrow of conviction entered my hard heart; and in Newgate it was that poor Harriet S., like the prodigal son, came to herself, and took with her words, and sought the Lord; and truly I can say with David, Before I was afflicted I went astray, but now I have learnt Thy words, O Lord. . . . Believe me, my dear madam, I bless the day that brought me inside of Newgate walls, for there it was that the rays of Divine truth shone into my dark mind. . . . Although I am a poor captive in a distant land, I would not give up having communion with God one single day for my liberty; for what is the liberty of the body compared with the liberty of the soul?"

The work was thus described by the American Minister of the day to a friend, Mr. Harvey:—"Two days ago I saw the greatest curiosity in London, ay, and in England, too, sir—compared to which West-

CATHOLIC PRESBYTERIAN, September, 1883.]

minster Abbey, the Tower, Somerset House, the British Museum, nay, Parliament itself, sink into utter insignificance. I have seen Elizabeth Fry in Newgate, and I have witnessed there the miraculous effects of true Christianity upon the most depraved of human beings! And yet the wretched outcasts have been tamed and subdued by the Christian eloquence of Mrs. Fry! I have seen them weep repentant tears while she addressed them. I have heard their groans of despair. Nothing but religion can effect this miracle; for what can be a greater miracle than the conversion of a degraded, sinful woman, taken from the very dregs of society? It was a sight worthy of the attention of angels!"

Even criminals in distant places, whom she saw for the first time as she travelled from place to place, became monuments of her power. In the Penitentiary of Portsea, on one occasion, two young women were pointed out to her as being peculiarly refractory and hardened. Without noticing this at the time, she addressed some words of exhortation and advice to all; but when she arose to go away, she went up to these two, and extending her hand to each of them, said in a tone and manner quite indescribable, but so touching, "I trust I shall hear better things of thee." The hearts that had been proof against words of reproach and exhortation softened at those of hope and kindness, and both burst into tears.

The success of Mrs. Fry and her friends was such that, after their plan had been tried for a month on one part of the prisoners, they invited the Lord Mayor, sheriffs, and several of the aldermen to inspect their work. On this occasion the usual order was followed: the ladies read a portion of the Bible, and then the females proceeded to their various avocations. "Their attention," says Mrs. Fry's biographer (Susanna Corder) "during the time of reading, their orderly and sober deportment, their decent dress, the absence of everything like tumult, noise, or contention, the obedience and respect shown by them, and the cheerfulness visible in their countenance and manners, conspired to excite the astonishment and admiration of their visitors." Many of them had seen the prison a few months before in the very depths of disorder and misery. They immediately adopted the plan for all the prison, enlarged the powers of the ladies, and loaded them with thanks.

Queen Charlotte soon heard of the wonderful effects of Mrs. Fry's labours, and in 1818 requested her attendance at a public examination of children, where persons of rank, bishops, and other distinguished men and women were present, much interested in Mrs. Fry; and when the Queen went up to her and addressed her, a murmur of applause ran through the company. At a later period (1831) she visited the Duchess of Kent "and her very pleasing daughter, the Princess Victoria." Among all ranks Mrs. Fry's work, and the wonderful transformation wrought at Newgate, had become the subject of universal interest, and visitors of all kinds were in the habit of coming to the prison to hear

[CATHOLIC PRESBYTERIAN, September, 1883.]

her addresses. The upper classes were especially interested. Writing to his wife, Sir James Mackintosh said: "I dined Saturday, June 3rd, 1818, at Devonshire House. The company consisted of the Duke of Norfolk, Lords Lansdowne, Lauderdale, Albemarle, Cowper, Hardwicke, Carnarvon, Sefton, Ossalston, Milton, Duncannon, &c. The subject was Mrs. Fry's exhortation to forty-five female convicts, at which Lord —— had been present on Friday. He could hardly refrain from tears in speaking of it. He called it the deepest tragedy he had ever witnessed. What she read and expounded to the convicts with almost miraculous effect was the 4th chapter to the Ephesians."

In the same strain, a young lady, daughter of an admiral, wrote many years later of a scene on board a convict ship, lying off Woolwich, where Mr. Wilberforce and Mrs. Fry addressed from two to three hundred women, and prayed with them. So memorable a scene could not but live in her memory. But the lapse of time had obliterated all that was said on the occasion, either by the one or by the other. But no lapse of time could efface the impression of the 107th Psalm, as read by Mrs. Fry, "with such extraordinary emphasis and intonation, that it seemed to make the simple reading a commentary; and as she passed from passage to passage, it struck my youthful mind, as if the whole series of allusions might have been written by the pen of inspiration, in view of such a scene as was now before us."

Crabbe's characteristic testimony ought not to be forgotten—

"One I beheld, a wife, a mother, go
To gloomy scenes of wickedness and woe;
She sought her way through all things vile and base,
And made a prison a religious place:
Fighting her way—the way that angels fight
With powers of darkness—to let in the light.
Yet she is tender, delicate, and nice,
And shrinks from all depravity and vice;
Shrinks from the ruffian gaze, the savage gloom,
That reign where guilt and misery find a home
Guilt chained and misery purchased; and with them
All we abhor, abominate, condemn;
The look of scorn, the scowl, the insulting leer
Of shame, all fixed on her who ventures here.
Yet all she braved; she kept her steadfast eye
On the dear cause, and burst the baseness by;
So would a mother press her darling child
Close to her breast, with tainted rags defiled."

Though set thus on a hill, honoured and admired by all, Mrs. Fry kept her simplicity and humility unimpaired, never failing to do all as to her good and gracious Lord. The fall of the women she ascribed to two great causes—drink, and undue freedom with men. Among the true means of reclaiming, she constantly insisted on the reading of the Scriptures. Subordinate to this, the indispensable necessity of employment was constantly enforced. On one occasion, in Paris, amid much

CATHOLIC PRESBYTERIAN, September, 1883.]

sympathy and approval from most, she was somewhat surprised to find a decided opponent in the Archbishop of Paris. It was because the reforms which she recommended were all based on Scriptural authority and because she lost no opportunity, in all companies and on all occasions, when it could be done with propriety, to urge the perusal and general circulation of the Bible.

It was not merely in the prison that the condition of female convicts demanded attention and aid. Their removal to the ship in which they were to be conveyed to New South Wales had hitherto been very unseemly; on board ship they were herded together without classification, and during all the long voyage they were without instruction and without employment. To remedy all these evils required much tact and care. But Mrs. Fry applied herself diligently and laboriously to all these details, and her success was wonderful. Then she ascertained that at New South Wales, for which the convicts were destined, things were in an unsatisfactory state. When there, they got sufficient rations of food, but there was no sleeping accommodation, and no provision of clothing for themselves or their children. It seemed impossible for them to live by honest means, and the very training they had received in moral and spiritual attainment seemed only to increase their misery when they found that they could not live an honest life. To induce the Government to provide a suitable home and proper employment for these exiled convicts, much renewed exertion was entailed on her and her companions in the work.

Much though Mrs. Fry laboured in the cause of prisoners, her philanthropy was not limited to that sphere. We find her, during the rigorous winter of 1819-20, so much impressed by the miseries of homeless wanderers in London, and anticipating some of the efforts which have been put forth in our day on a large scale. The annals of modern refuges and shelters contain no more touching case than the one that seems to have spurred her to decided action—that of a little boy who, having in vain tried to get under cover, was found frozen to death on the step of a door. An asylum was provided—"a Nightly Shelter for the Houseless." Soup and bread were given to the refugees, as well as a bed. The scheme prospered greatly, having for its ulterior object to procure employment for the destitute, and was under the charge of a committee of ladies, with Mrs. Fry at their head.

Another charitable effort was connected with Brighton. During occasional visits there, she was much concerned for the multitude of beggars, migratory and resident, who were continually imploring assistance from the visitors. It was hardly possible to know whether the cases were suitable for relief, and in order to investigate the applications, and guide the community regarding them, Mrs. Fry instituted a District Visiting Society, which had for its object to encourage industry and frugality among the poor by visits to their houses, to relieve real distress, and prevent mendicancy and imposture. The idea was the

[CATHOLIC PRESBYTERIAN, September, 1883.]

same as that of the Charity Association and similar organisations recently called into existence. Observing the dreary service which had to be rendered by members of the blockade, or preventive service, she exerted herself to procure for them a supply of Bibles and useful books. In due time she had the satisfaction of knowing that libraries had been supplied to all the Preventive Stations. Many other benevolent works were greatly aided by her influence. In 1822 a lady opened a refuge, afterwards called "The Royal Manor Hall Asylum," for receiving some of the most hopeful of the discharged prisoners. It owed its origin to a remark of Mrs. Fry's: "Often have I known the career of a promising young woman, charged with the first offence, to end in the condemned cell. Were there but a refuge for the young offender, my work would be less painful!"

But by far the largest development of Mrs. Fry's philanthropy lay in the spread of the work throughout the empire, and its extension to several countries on the continent of Europe. Prison visiting societies became the order of the day. And Mrs. Fry was much in request to confer with the ladies in various places, and give them an impulse in their work. So early as 1818 she made a tour which embraced Scotland, accompanied by her excellent and like-minded brother, Joseph John Gurney, and found the prisons generally to be in a most disgraceful state, and the hardships and even cruelty endured by the prisoners harrowing in the extreme. Twenty years later she finds a considerable change. On many foreign countries, too, she exerted a great influence. So early as 1820 she corresponded with the Princess Sophie Westchersky of Russia, and a great improvement took place there. The dowager empress becoming deeply in earnest in the matter, her son Nicholas placed it in her hands, and a royal palace was turned into a palace-prison! Alas, we hear nothing of Siberian prisoners, or other dreary places of bondage in the Russian Empire. We may note, in passing, that this Russian palace-prison, with its two miles of pleasure-grounds, and fair stream meandering through them, appears to us to mark the weak point of the system. It was not unnatural that a tender heart like Mrs. Fry's, contemplating the barbarities and miseries of the gaols, should be filled with compassion for the wretched inmates, and count that no amount of kindness could do more than restore the balance of justice in their case. There was some tendency to forget that, after all, criminals were offenders against the law, and that their state was one of punishment. Some colour was given for the outcry of Mr. Carlyle in his *Model Prisons*, and for the sore feeling that haunted the breast of many an honest struggling man, whose industry had to provide for the subsistence of his own family, and was taxed moreover for the comfortable maintenance of rogues.

France was an interesting country. Louis Philippe received her kindly, and so did his Queen, while the Duchess of Orleans appeared entirely to sympathise with her in her earnest religious spirit. The

[CATHOLIC PRESBYTERIAN, September, 1883.]

King of Prussia and his family were also much interested. Pastor Fliedner received her at Kaiserswerth with uncommon pleasure; for "of all my contemporaries," he said, "none has exercised a like influence on my mind and heart." Fliedner, too, exercised a like influence on her; she became impressed with the advantage of having sisters to attend the sick, and instituted an order of "Nursing Sisters," whose aid has been sought and valued by persons of all classes, from royalty to the most destitute.

We are to remember that during all these labours Mrs. Fry was acting as a minister among the Quakers, always attending and often addressing the weekly meeting, taking an active part in the annual meeting, sometimes making tours of inspection throughout the country, and sometimes going from house to house to encourage feeble travellers on their way to Zion. Her family cares and labours at the same time were of no ordinary weight. In 1822 her youngest child was born, being the eleventh, and on the same day her eldest grandchild. For all her children and grandchildren, as we have said, she felt the most intense solicitude. On one occasion, when an emigrant ship was about to sail from Deptford, she had to leave a sick child, hurry to Deptford in a very tempestuous afternoon, get at once to the ship; and by the time she got on shore it was quite dark, and the wind and rain she had encountered seemed to call for rest and refreshment. The admiral and his family besought her to remain with them, but she resisted all their entreaties, as she could not bear to be absent from her sick child. For many years she enjoyed wealth and comfort; but in 1828 there came a crash in her husband's business, and they were bankrupt! It was a great trial—anxiety for themselves, suffering brought upon others, and inability to help the needy as she had done in her days of plenty. She bore up in a fine Christian spirit; yet, along with other trials, this told upon her. But she intermitted none of her labours. She had that active and systematic habit which seems always able to do the more, the more one gets to do; and that large, ever-glowing heart, which can give its warmest and inmost chamber unreservedly to one's own kindred, but has ample room, in its outer courts, for all the suffering family of mankind. Nothing could have been more tender than her prayers for her family:—"Oh, dearest Lord! Thou hast granted the petition of thine handmaid for her brothers and sisters; she now sees in them in a great measure the travail of her soul and is satisfied. Reject not her prayers for her husband and children; bring them by any ways or by any paths that Thou mayest see meet, but let them also come to the knowledge of the ever blessed truth as it is in Jesus, that they may be saved with an everlasting salvation. And oh, gracious Lord, be with thy poor servant to the end; and through the continued extension of Thy grace, Thy help, and Thy mercy, let nothing ever be permitted to separate her soul from Thy love in Christ Jesus, her beloved Lord and all-sufficient Saviour."

[CATHOLIC PRESBYTERIAN, September, 1883.]

Her most beloved and congenial sister, Priscilla, thus wrote to her in 1820 from her dying bed :—"What a support, and stay, and refreshment ; in short, what a mother thou hast been to me and our brother Joseph ! I must confess my heart often turns toward thee with joy and thankfulness ; though thy path has been strewn with many crosses and many afflictions, yet, so in proportion has, I firmly believe, been the victory which has been given thee through Christ our Saviour, to the great comfort and encouragement of many, as well as to thy own present, and—may we not humbly trust ?—eternal peace and salvation. How fervently do I desire, that the blessing which has so eminently attended thee may be in all things thy crown, thy rejoicing—that it may prosper thee in all thy ways."

Large though the prison constituencies were, her philanthropy was not a wholesale feeling, it was eminently and characteristically individualistic. In her Continental journeys she seemed to care for every one—postilions, housemaids, wayside travellers, all. Once, when sailing on the Lake of Brienz, a poor boy who rowed the boat pointed out his home, where he said his mother lay sick. On returning she landed, and with some difficulty reached the cottage, and cheered and helped the afflicted woman. Persons persecuted for righteousness' sake awakened her warmest sympathy, and sometimes she was able to serve them. On one occasion, when a woman and her daughter who had turned pietist were violently persecuted at home, Mrs. Fry drove to the house, brought all of them to tears, and left them weeping and kissing.

The remarkable pinnacle of fame on which she stood does not seem to have made her giddy. At one time we find her entertaining at dinner the King of Prussia ; another day she is drinking tea with a poor Methodist shoemaker, who had procured for her entertainment, as the only luxury, a little fresh butter.

She died at Ramsgate on 12th October, 1845.

We conclude with an inscription placed by Hannah More on one of her books, when she sent it to her as a gift, in 1818.

TO MRS. FRY.

PRESENTED BY HANNAH MORE,

As a token of veneration
of her heroic zeal,
Christian charity,
and persevering kindness
to the most forlorn
of human beings.

They were naked, and she
clothed them ;
In prison, and she visited them ;
Ignorant, and she taught them ;
For *His* sake,
In *His* name, and by *His* Word,
Who went about doing good.

A DREAM OF THE SABBATH SCHOOL.

I SAW in my dream, and behold a valley through which a bright river poured its life-giving streams. Two men were striving, each in his own way, to bring the waters of blessing over his parched and thirsty meadow, and I could not fail to note the feverish activity of the one and the quiet energy of the other. For, while one of these workers was toiling in the sweat of his brow to carry canful after canful by his own hand to patch after patch of the expanse before him, the other simply cut channels and cross channels, here built a dam, and there removed some impediment that might check the flow. Not caring to interrupt the busier worker at his toil, I went up to the other and said, "How can you, who take so little trouble, expect to reap so rich a crop as your most diligent brother yonder." "Poor fool!" he answered, "how he wastes his strength. If he were to spend all his time, without an hour for rest, on this one meadow, then, indeed, he might hope to make some appreciable difference on its arid surface, but to-morrow he has to sow a crop on yonder field, and the next day he must sell his produce at the market town. Time is too short for thoughtless labour. You wrong me to think I have taken little trouble; but it has been of a different kind from my brother's thankless toil. I have surveyed the meadow, and arranged the channels so as to make the natural bend of the ground its own irrigator. In a few weeks come back and you will see my meadows green and fresh, while my poor toil-worn brother has but a scanty pasture for his hungry herds."

Even as the man spoke the scene shifted as dreams will; and lo! the valley was a busy schoolroom, the adjacent meadows two classes, whose teachers were the farmers of my dream. "Ah!" I cried aloud, as I recognised them, "I know you now. You are the teacher who crams; and you, sir, the teacher who educates."

When I woke, my mind naturally dwelt on the subject of teaching, and some of my random thoughts I have gathered in this paper.

There are teachers and teachers—conscientious and unconscientious, diligent and lazy, judicious and injudicious. Unconscientious teachers should never set foot in a Sabbath school. They may in certain places, when it suits them, make themselves useful. They may prepare pupils to do them credit at an examination, and make a good show of results, which will raise the money value of their own services in the future; but the idea of education in its true sense they set aside as unpractical. Most, however, who undertake the self-denying work of Sabbath-school teaching have so high a purpose as to make them thoroughly in earnest about doing their very best, and it is often the want of experience more than anything else which makes their efforts

not so efficient as they might be. In choosing my subject, I have taken, I know, the lower aspect of Sabbath-school teaching, not because I do not feel the importance of the higher, but because it is best to do one thing at a time. The necessity of prayer and holy living on the part of the teachers is often urged upon us, and I am sure we all stand more or less in need of such exhortation. Without these the great aim of the Sabbath-school teaching will never be attained—of this we cannot be too strongly convinced; but at the same time it is well to devote a few minutes to the study merely of the art of teaching.

To understand the matter clearly we must consider first what it is we want to do. All teaching should have two objects, education and instruction, and these two we must not allow ourselves to confound. We want to train our pupils to certain habits of thought, to develop their faculties, to draw them out or educate them, and we also want to leave them richer than we found them, with knowledge more precious than gold. But when we let instruction take the precedence of education, we have begun to cram, and the delights of knowledge will soon lose their relish for the satiated appetite. Fruit of our own gathering is sweeter than any gathered for us, be the bush ever so thorny, so the learning which we treasure most is that which we have won for ourselves at the cost of many a trial of patience and difficulties which seemed to mock our pains. Not a bad rule for a teacher might be a common proverb somewhat altered, "Never do yourselves what you can get your pupils to do for you." Draw them on to the love of Bible study by making them familiar with the sacred pages. Let them search for themselves, find for themselves, and they will prize their treasures all the more. This when you can. But sometimes scholars whose opportunities have been small, read with so much difficulty that they must be helped in their efforts. All the more then is it the teacher's duty to make them, at least, *think* for themselves. Do not be discouraged because they are stupid, but simplify for them with unflinching patience until at last you find their level and can ask them to climb the hill with you. Don't be afraid; they will be sure to learn. Nearly always half their stupidity arises from want of training, and it will be a real pleasure to them when they feel like new life the quickening of their own powers. Be gentle with these stupid ones, and beware of despising them, for God hath chosen the foolish things of the world to confound the things that are wise.

But some may say, We do not come to the Sabbath-school to educate our scholars. If any have this idea let them look at the example of God Himself, how He trained the Jewish nation through long ages by an elaborate ritual as we would teach children by pictures. And even when the Eternal Word came to tell God's mind to men, how gently He toned the glorious light for their weak and half-blinded eyes, bearing with their narrow prejudices and dull understanding so long as

CATHOLIC PRESBYTERIAN, September, 1883.]

they were able to see men but as trees walking, in the assurance that in God's own time they should receive the promise of the Father.

How different from this Divine method is the unwise haste which some teachers show to make progress. So eager are they that one might think they would like to do the learning as well as the teaching themselves, and their pupils have no room to exercise any faculty but memory. Reason, imagination, ingenuity, all lie dormant, because, if these were to have play, a certain lesson could not be got over in a given space of time. And supposing it is got over, what then? Days go by before teacher and pupils meet again. Then comes another short hour, another effort at instruction, another canful of water on the thirsty field. But let the first hour be spent rather with the end of awakening an interest in the subject of study, kindling enthusiasm, showing the scholars the way to learn, and when the time comes for the next lesson, perhaps some thoughtful question will show that the teacher has found his best assistant, an intelligently interested pupil. What a reward this would be! what a soul-stirring encouragement!

We would all like to teach so as to reap such results, but when we begin to consider how we are to proceed, the task seems beyond our skill, and we are tempted to say with a sigh, "Ah! the other way is easier! One would need so much talent to become a genuine educator!" Well, I don't know about that! Talent does not always avail, nor does knowledge. Commoner, less showy qualities than these go more than half-way to make a useful teacher. And to begin with, genuine kindness is one of the first essentials to successful work. More than this, a true teacher respects his pupils. He has no right, he believes, to think himself better than they, except in so far as the accident of age and opportunity may have given him riper experience and more extended knowledge. It is told of Reuchlin, Luther's teacher, that he was accustomed to treat his pupils with the utmost politeness. Some one remonstrated with him on what he considered such misplaced ceremoniousness. "How do I know," replied Reuchlin, "but that some great man may be among them!" Even he, as we now know so well, little guessed how great a one. Some pupils are, of course, so poorly endowed that such a supposition as Reuchlin's would be out of the question, but even to them the greatest consideration should be shown. The teacher should shield rather than display the scholar's ignorance, dealing severely with idleness alone. Even in secular teaching this rule holds good; how much more so when not only the mind but the heart has to be touched and awakened! Love is the most powerful agent a Sabbath-school teacher can employ, and those trifles which show its absence are as the little foxes which spoil the grapes. The impatient word, the sneer at ignorance, are absurdly foreign to the ideal of a Sabbath-school teacher, yet they have been known to be habitual with the reality. Happily such a case is the exception, while a kindly intercourse is the blessed rule.

[CATHOLIC PRESBYTERIAN, September, 1883.]

But it will not do to stop here. It is a good and pleasant thing to have friendly relations existing between the teacher and the class, but we want more than this. We want when we meet together to help our scholars in the study of God's Word, and to do this we must study it ourselves. The lazy teacher will be sure to have an inattentive class. They know so well, these bright young minds, whether we have a definite purpose in our heads or not, other than that most dismal one of putting off the time. If we do not come to class with the idea that there is something special which we want to teach them, and willing to rouse ourselves to our work, the sooner we find a substitute the better. Now, in order to have any definite ideas at all, it is necessary that we give the lesson careful attention at home. Now-a-days there are so many books written to help Sabbath-school teachers in their preparation that we are left in this matter simply without excuse. But even supposing we have nothing to fall back upon but a Bible and a concordance, a diligent use of these will bring out many a fact which we had forgotten, or left unnoticed in our sometimes too careless reading. The Bible scenes are very vivid, if we will but look at them. For instance, if we are reading the life of Daniel, how it will help us to picture the desolation of that Jerusalem over which he mourned from boyhood to old age if we turn to the book of Jeremiah and read, "Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle." Such a vision of the silent and deserted city will appeal to the imagination of our scholars as it appeals to our own.* The more information we can gather about the subject in hand the better, provided we show a little discretion in the use of it. We must choose our material carefully, passing over what will not hold the attention of the most of the class, and very often resisting the temptation to teach the cleverest pupils as much as our time might allow. Nice points of controversy we may avoid. Not only are they too deep for most classes, but perhaps sometimes for ourselves too. Anything that will tend to give truthful life and colour to a scene, we should seize upon and use. Sometimes we shall have to call in the aid of history, but in doing so we must use great discrimination. Many of these scholars know simply nothing of ancient history, yet if we want them to appreciate the Bible stories, and more especially its prophecies, aright, we must teach them a little. But let it be only a little, and let them know it well and clearly. A well-meaning minister was in the habit of teaching a Bible-class in a school of sixty children. He began the proceedings by making them read verse by verse till every one of the sixty had had her turn. How tired the little girls were before that was over, and perhaps, if all had

* It will help the effect to tell them how in the East the little handmill is used in every house to grind the corn for the daily baking, so that the ceasing of the sound of the millstones shows that the houses are emptied of their inhabitants.

CATHOLIC PRESBYTERIAN, September, 1883.]

been told, how tired their pastor was as well! But this was the least of his indiscretion. Before the lesson was over he had tested their knowledge of history by making them repeat the names of all the Roman emperors from Augustus down. How this helped their appreciation of the Gospel narrative it might be difficult to discover. But though we would not like to follow such an example, yet we should remember that history holds a lamp, the light of which will brighten up our lesson, and make its meaning all the clearer. An intelligent use of history necessitates a frequent glance at the map. A teacher should take to class a Bible with maps, and use them well and frequently. The scholars like them, they save a great deal of talking, and do the work better than an elaborate explanation. Even pictures now and then, excepting, I think, pictures of Christ Himself, may be of use. They will certainly be interesting, and will take up not more than a minute of our precious hour. I saw it suggested in a lately published article on this subject, that teachers should form a collection of any pictures they can find illustrative of Scripture scenes.

Another spur to the attention of the class is the use of anecdotes, while the abuse of them is not only a waste of time, but worse. To treat intelligent children of twelve years and upwards as if they were babies capable of taking an interest in stories alone, is really bad for them and tends to make them impatient under more serious instruction. At the same time it must be admitted that a good anecdote sometimes aptly illustrates a point or helps to impress a lesson on the memory; and when we consider how the Great Teacher Himself constantly adorned His discourse with similes from daily life and beautiful stories full of never-failing interest, we can have no doubt about the judiciousness of this method of instruction. Our Bible lesson is often, however, a story itself, for God remembered the children when He gave us His Book. It is better in this case to devote our efforts rather to bringing out the beauties of the Scripture narrative than to divert attention from it by other stories. But no rule can be laid down here. Each teacher must use his own judgment.

How often this advice might be repeated, "Use your judgment." In preparation it is necessary, in order that you may suit your supply to the different wants of your pupils, keeping in mind their several tastes and tempers, their everyday work and temptations, looking carefully to see if the lesson of the day has any special word for them. As John the Baptist had his different exhortation for each class of the community—the soldiers, the publicans, the people at large—we may imitate his great example in our humble way, striving rightly to divide the Word of Truth. Again, when we meet our class, it is more than ever necessary to use our judgment. Often it may happen that of all our careful preparation scarcely anything seems suited to the class before us. Our brightest pupil may be absent, our opening questions may disclose a whole chasm of ignorance where we had expected to step

[CATHOLIC PRESBYTERIAN, September, 1883.]

easily on firm ground, or the absence of a fellow-teacher may have given us a draft of strange pupils, differing from our own in knowledge and capacity. No wonder if we often make mistakes, and fail when we expected success. It is a comfort under such discouragement to read James's helpful exhortation, "If any of you lack wisdom let him ask of God."

And when God has given us wisdom, let us use it. If we are learners ourselves in the school of Christ we shall sometimes have a new lesson taught us, or an old one forcibly impressed. If something that has happened in our daily life has stirred our love, or chastened our will, or strengthened our faith, while our impressions are fresh let us give our class the benefit of them. Of course I do not mean that we should tell them our experience; but with the power of conviction strong upon us, let us testify to them that prayer is effectual, that sin is hateful, that God is love. Still, we must try not to digress too widely, if at all, from the subject of the lesson. Some doctrine is here, some practical rule of guidance, some view of God in Christ. And this ought to be made the central object of our thoughts. Nor will it be found uninteresting. Some of the class at least are thoughtful and serious; some, if we only knew it, longing for a word in season. And now comes the time when the teacher may talk. He who wants to preach all the time should seek some other sphere than the Sabbath school. Let him that exhorteth wait on exhortation, "him that teacheth on teaching." Up to this point we will suppose that the scholars have been doing quite half the work themselves. Question after question has brought out from the better informed the knowledge which the less instructed lacked; the more backward have been encouraged to help in the lesson by questions suited, not too evidently, yet none the less really, to their capacity; their eyes have seen the map, their own imagination has helped out the picture, and now they are all wide awake and ready to listen for what will seem but a few minutes to a clear explanation of the doctrine, or a pointed application of the lesson. Happy the scholars and thrice blessed the teacher, when the uplifted pole has not been a Nehushtan, but when the sin-stricken soul has looked to the Crucified and found healing and life.

HARRIET ACHESON.

Portfolio Leaves.

PROFESSOR GODET ON THE FOUR CHIEF APOSTLES.

In the July and August numbers of the *Contemporary Review*, Professor Godet has an essay on "The Four Chief Apostles"—James, Peter, Paul, and John. He compares the event that followed the death of Socrates,—when his disciples, Plato, Aristippus, Antisthenes, and

CATHOLIC PRESBYTERIAN, September, 1883.]

Phædo took such different ways of following up his lessons,—with the event after the death of Christ, as illustrated by the four apostles we have named. The parallel was far from complete. “The disciples of Socrates had found in him only a master and a model; the apostles found in Christ their Lord and their God. They did not stand in admiration before Him; they were prostrate at His feet.” He adverts to the wonderful influence of Jesus—the greatness that “could so satisfy these four chosen spirits as to become to each of them his all for ever.” The only known occasion on which they ever met was the council at Jerusalem, when a very delicate and difficult question was discussed. The whole Church was kept together on that occasion by its sense of the glory of Christ and the value of His salvation. “To these four men the Gospel was not simply a new doctrine committed to them to propagate; it was a Person dearer to them than themselves, and living by the power of the Holy Ghost within their hearts.” In regard to the different aspect which the Gospel assumed to the four, he remarks: “To James the salvation brought by Christ presented itself under the form of an accomplished *work*; to Peter, under that of promised *glory*; to Paul, it was a *righteousness* secured; to John, it was a *life* in full possession.”

I. JAMES.

Professor Godet takes the ground, which many will question, that James was the brother of the Lord. He says of him:—

“James sees in the Gospel the fulfilment of the law; it is as such that he loves it and commends it to his brethren. In reading him, one feels how, under the law, his heart had sighed for the fulfilment of the law, and one perceives that what he has found in Christ is a word of love, engrafted by the Spirit in the heart, which has power to regenerate the soul! * ‘The law of liberty,’ ‘the royal law,’ † these are the noblest terms he can apply to the Gospel. A law of liberty is a law fulfilled without constraint, for the very love of it, and in a perfect fellowship of will with the Will which imposes it—a law like that by which we spontaneously reject a rotten fruit, and choose one which is fresh, pure and perfect.”

To James the law never appeared, as it appeared to the Pharisees, a way of getting life.

“There was also, among the Jews themselves, a very different way of regarding the law, by virtue of which the gospel of grace was not the contrast, but the fulfilment of the legal covenant. This was the conception of the psalmists when they cried, ‘The statutes of the Lord are right, rejoicing the heart. . . . More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.’ ‡ . . . This state of mind, characteristic of the truly humble Israelite, has nothing in common with that of the Pharisee. He makes no pretence of accomplishing the law in his own strength in order to claim the merit of its accomplishment. Recognising in the law itself a gift of Jehovah’s grace, he does not presume to receive it but in His fellowship and by His aid. If there be a salvation which he yet awaits, he expects it in the shape of a deeper and more perfect law, and

* James i. 21.

† James ii. 8, 12.

‡ Ps. xix. 8, 10.

[CATHOLIC PRESBYTERIAN, September, 1883.]

a still more potent grace.* . . . Far from being to him, as to St. Paul, a ministration of condemnation and of death,† the commandment, received and acted upon in the fellowship of Jehovah Himself, had been his introduction to the double grace of justification and of life. This is what we find in his epistle. We cannot deny ourselves the pleasure of quoting here the words of Professor Ritschl:— ‘James, having never used the law as a means of establishing his own righteousness, according to the Pharisaic view, had never felt the Gospel as a deliverance from the legal yoke, but rather as a deeper union between the moral law and his personal life, presenting itself under the form of Wisdom. Like the Psalmist, he had found in the law the strength of his moral life; and the Gospel only made it more and more a second nature.’”

After the resurrection of Jesus,—

“That Divine law which had always been his delight was henceforth personified to him in this glorified brother. In loving Christ, he loved the law; in loving the law, he loved Christ. The idea of the expiatory sacrifice of the Cross was not indispensable to his heart, because for him the daily sacrifices of the older covenant subsisted, and were still what they had always been; the work and the sufferings of Jesus mingled with them in his thought. But the example of Jesus, His love, His patience, His gentleness, and His instructions, such as the Sermon on the Mount, of which the whole Epistle of James, from one end to the other, is a faithful echo, were made to him henceforth, by the Holy Spirit, wisdom and sanctification.”

II. PETER.

“As James is the transition from Judaism to Christianity along the line of the law, so Peter is the transition from Judaism to Christianity along the line of the prophets. ‘Think not,’ said Jesus, ‘that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil.’ James has shown us Christ fulfilling the law; Peter shows us Christ realising the prophecies. His epistle plainly shows that the guiding star of his life and ministry was the hope of glory—that glorious reign foretold by the prophets which was to be in the last days, and which the coming of Messiah was destined to realise—a salvation, he says, concerning which the prophets have inquired and searched diligently, “searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.”‡ . . . This abundant hope with which his heart is welling over, all through the epistle, springs mainly from that great event which, after the darkest night, had risen on his heart as the day-star of an eternal day. ‘Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope *by the resurrection of Jesus Christ from the dead*, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.’§ . . .

“The teaching of James was principally drawn from the moral part of the discourses of Jesus, and particularly from the Sermon on the Mount, from which we have as many as ten quotations in one short letter. The instincts of Peter led him rather to dwell on those great foreshadowings of the end of the world, such as the discourse recorded at the end of the three Gospels of Matthew, Mark, and Luke, which set before us the return of the Son of Man in His glory, and the final establishment of His kingdom. Thus, in that Gospel in which James found the consummation of the law, Peter perceived the accomplishment of the prophecies.||

“We must call attention to yet another element which strikes us in the writings of Peter, as compared with those of James—namely, his vivid recollections

* Jer. xxxi. 31-34.

† 2 Cor. iii. 6, 9.

‡ 1 Peter i. 10, 11.

§ 1 Peter i. 3, 4.

|| 1 Peter i. 10, 12.

CATHOLIC PRESBYTERIAN, September, 1883.]

of the earthly ministry of Jesus, and especially of His sufferings in life and in death. When we contemplate the picture he sets before us of the unalterable meekness of Jesus amidst the outrages which were heaped upon Him, of the trustful submission with which He 'committed Himself to Him that judgeth righteously,' of His infinite pity in 'bearing our sins in His own body on the tree,'* it is impossible not to be reminded that he is, as he describes himself, 'a witness of the sufferings of Christ.'† Of these sufferings he realises the value, not only as giving us an example, but as obtaining for us the pardon of our sins. This aspect of the work of Christ, so conspicuously absent from the writings of James, Peter brings into striking prominence. The first privilege of the elect is to participate in 'the sprinkling of the blood of Jesus Christ.'‡ The words which he had heard from the lips of Jesus at the Last Supper had taken deep hold on his heart: 'This is my blood . . . which is shed for the remission of sins.' By virtue of this element in his teaching, Peter takes an intermediate place between James and Paul from a dogmatic as well as from an historical point of view. For it is in the expiatory death of Christ that Paul finds the centre of gravity of the Gospel."

III. PAUL.

To appreciate the point of view of Paul in the reception of the Gospel, we must consider his early history. As a Pharisee his aim had been to obtain acceptance through the fulfilment of the law. Not easily satisfied, he had probably thought to add a new merit to those he already possessed by persecuting the new religion.

"The sudden apparition of the glorified Messiah, revealing to him in that Jesus whom he persecuted, the Son of the Most High God, turned the whole current of his thoughts, and showed him the true worth of that self-righteousness on which he was building his salvation. With all his boasted merits, he had simply been at war with God. But at the same time that he was forced to admit that the death of this glorified Jesus could not have been that of an impostor or a malefactor, and must have been that of a just man and a saint; it began to present itself to him under a new aspect. He recognised in it the sufferings ascribed by Isaiah to that Servant of the Lord who was wounded for the transgressions of His people, and bruised for their iniquities.§ 'Therefore shall my righteous servant justify many,' said Jehovah by the mouth of the prophet. The eyes of Saul were opened, like those of Hagar in the wilderness;|| and he perceived, close at hand, that source of righteousness which he had vainly sought in the Pharisaic observances. Connecting the death of Christ with the sacrifices of the Jewish covenant, he recognised that the blood which flowed on the cross was that of the victim offered for the sins of the world; he understood that mysterious exchange which he afterwards formulated in the words: 'He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.'¶ Henceforward, casting away that self-righteousness which he now 'counted loss,' 'counted dung,' he accepted the righteousness which is of God by faith. We use here the expressions of the apostle himself. Let the reader refer to the wonderful passage in the Epistle to the Philippians.**

"It was this great experience of Saul of Tarsus which first thoroughly unveiled the Divine plan of salvation. From this experience sprang the light with which his teaching was to lighten the Gentiles. . . . The mode of his conversion had prepared him to discern a radical distinction between the law and the Gospel. 'I through the law am dead to the law,' he says; 'nevertheless I live; yet not I, but Christ liveth in me.'†† The law itself, taken in earnest, had forced him to

* 1 Peter ii. 22-25.

† 1 Peter v. 1.

‡ 1 Peter i. 1.

§ Isa. liii.

|| Gen. xxi. 19.

¶ 2 Cor. v. 21.

** Phil. iii. 4-9.

†† Gal. ii. 19, 20.

[CATHOLIC PRESBYTERIAN, September, 1883.]

break with a system under which the righteousness he sought perpetually vanished before him; and in this manner his heart had been prepared for the reception of Christ as his righteousness and his life. Surely this was the very man required at the moment for the evangelistic work—to emancipate the Gospel, on the one hand, from the Judaistic forms under which it had first appeared, and, on the other hand, to present it in all its fulness to the world it was to save.”

In reference to St. Paul's inspiration, Professor Godet's view is—

“The inspiration of the apostle resided primarily in the illumination of his mind as to the work of salvation and the mode of receiving it, and only secondarily affected the details of the theological reasoning by which he explained and defended this saving truth.”

Much pains is taken to show the harmony of the views of Paul and James on justification. To understand the subject, we need to bear in mind the discussion common at the time among the rabbis on the meaning of Genesis xv. 6, and also the different senses in which the two apostles used the terms “works,” “faith,” “justification.” Dr. Godet sums up thus:—

“The points of view of the two writers may be formulated thus:—Faith, justification, works—this is the doctrine of Paul; faith, works, justification—this is the doctrine of James. Whence comes this difference? From the fact that, as we have already pointed out, Paul understands by justification the entrance into a state of reconciliation, and James the continuance in it. Hence Paul places justification between the faith which is imputed as righteousness and the works which are the fruits of the Holy Spirit in the reconciled sinner. Such is indeed the natural order of spiritual facts amongst all who, whether like Paul or like the Gentiles, have not lived from the beginning in the faith of the Divine grace. James speaks, on the other hand, of a justification which accompanies the believer throughout his Christian career, a Divine approbation which rests upon him from first to last. And naturally so; for he is addressing those who were in the Covenant to begin with, and whose justification can only consist in remaining in it. Under these conditions he necessarily places this justifying Divine approbation after both faith and works. For from the believer God expects not only faith; He expects a faith efficacious in good works. Does not Paul himself also speak of a future justification, an ultimate absolution, reserved for those who, having been justified by the blood of Christ, shall be also sanctified by participation in His life? Let any one who doubts it study the two verses in the fifth chapter of the Epistle to the Romans,* and many other analogous passages.

“It is plain, then, that there is room in the teaching of James for the initial justification of Paul,† and room in the teaching of Paul for the continuous justification of James. The second without the first would be an edifice without a foundation; the first without the second would be a foundation unfinished, and crumbling soon to ruin.‡

IV. JOHN.

It is not unlikely that at a very early age aspirations may have been awakened in John to which nothing in his surroundings could fully respond.

* Rom. v. 9, 10.

† Cf. Jas. ii. 23.

‡ Compare the declarations of Paul himself: 1 Cor. vi. 9, 10, and Gal. vi. 7, 8; also Matt. xii. 36, 37, &c.

CATHOLIC PRESBYTERIAN, September, 1883.]

"His heart aspired to nothing less than that supreme good which has no name in human language—or which can be summed up only in this word—Life.

"This life he found at length in the life of another, in whom he felt the pulsation of the Divine life itself, and with whose spirit his own fused at once. 'It was the tenth hour,' he tells us, recalling that first contact; 'and they abode with him that day.' That day and that hour became to him a perpetual present. There are moments which are concentrations of eternity; the whole plenitude of the Divine life may be communicated in a single word, a single look. 'He saw and believed.' The spring was found, and from that moment his thirst was quenched. Leaning on the bosom of that Master whose friend he had become, he felt himself in possession of the supreme good; he felt that he rested on the bosom of God. Who can wonder that after three such years he had no higher thought than to live in that Christ in whom he had found the secret of dwelling in God? 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life—for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us)—that which we have seen and heard declare we unto you.'"

After referring to the opinions of critics that the five writings ascribed to John are the products of at least two, if not three, four, or five writers, and to the probability that when the present critical cyclone has passed, John will be found sitting quietly with three of his manuscripts, at all events, safe in his grasp, Dr. Godet points out a common property of the three writings.

"In these three books, and in these three alone, we find Christ spoken of under the name of 'The Word.' It is almost equivalent to a common signature.†

"Before the appearance of the Gospel of John, the Church already possessed a detailed acquaintance with the acts and teaching of Jesus, and a knowledge of His person as revealed under the titles of Son of Man and Son of God, which reflected the two sides of His nature. But she had not yet received Him under that name of The Word, by which John endeavoured to express the deepest mystery of His being, His eternal relation with God. This name John does not appear to have taken from the lips of Christ Himself, for it never appears in his record of his Master's direct teaching. He seems rather to have borrowed it from the language of the Old Testament, with some allusion, perhaps, to the speculations of his own day, in order to sum up, under this striking form, all the testimony he had received from the mouth of Jesus, as to His existence with the Father before His advent on earth. And then, in the loftiest sentence ever penned by human hand—'The Word was made flesh'—he unveiled the full sublimity of that fact of the Incarnation which his predecessors had already described in detail. It was this which made one of the fathers of the Church‡ declare that, while the other evangelists had written 'the corporal things' (i.e., the external things) of the history of Jesus, John had written 'the spiritual Gospel.' The union of heaven and earth, of the infinite and the finite, of God and man, historically consummated in Christ, this is the culminating point of history, in which thought and fact blend for ever. By this conception the appearing of Christ is exhibited in all its grandeur. It is this Gospel of John which for the first time brings up to its true level the knowledge of the person of Christ in the Christian Church.

"Such being the work of his gospel, the work of his epistle is closely con-

* 1 John i. 1, 2, 3.

† John i. 1; 1 John i. 1; Rev. xix. 13.

‡ Clement of Alexandria.

[CATHOLIC PRESBYTERIAN, September, 1883.]

nected with it. Dealing with Churches which had already attained to some degree of spiritual maturity, but in which there was still much to desire in the way of holiness, and more particularly of brotherly love, he here depicts what the Christian should be who has received into himself by faith the Word made flesh, and puts the Church on her guard against a conception of the person of Christ which, by denying the reality of His incarnation, was undermining at its very foundation the Christian obligation of the sanctification of the flesh. The epistle thus raises to its full height the ideal of Christian sanctity springing from the perfect knowledge of the Son of God.

"But the Christian is not an isolated individual; he is the member of a society. To this society, this body of which Christ is the Head and believers are the members, John devotes his third work, the Apocalypse. The Church is not simply a medium through which the believer passes in his pilgrimage from this world to a better; it is an organism which has its own history, its origin, its development, its end. It is the essential crisis, not, as has been often represented, the particular facts of this development, which John contemplates in the prophetic vision of the Apocalypse. He sees the glorified Lamb of God calling the Gentile world to salvation by the preaching of the everlasting Gospel,* as once, during His earthly sojourn, he had seen Him call the elect people of God. But this appeal meets with the same resistance and the same hostility among the Gentiles as heretofore among the Jews. He witnesses the series of chastisements which follow, but which fail to subdue the hardness of the Gentile heart, till this satanic revolt of humanity against God concentrates itself in the person of Anti-Christ, and the oppressed Church sinks, as at a new Golgotha, to rise again triumphant on the morning of a new Easter. It is the tragedy of Jesus in Israel reproduced in the story of the Church among the Gentiles. Having given to the Church the noblest conception of the person of Christ and the life of the individual believer, John leaves to her in the Apocalypse the grandest revelation of herself and of her destiny in time and in eternity."

The concluding question is admirably put and answered.

"Whence comes it that, of all the fishermen of Bethsaida, these two still claim our attention? Why are they not buried in the blankness of oblivion, like so many others, their equals, whose bodies sleep beside the Lake of Galilee? How is it that a single artisan of the small town of Nazareth is now, in the nineteenth century, brought forward as the subject of a psychological study, and not left forgotten among the forgotten generations that people its little cemetery? Why has not Paul himself, after casting a brief lustre on the rabbinical controversies at Jerusalem—perhaps after succeeding Gamaliel as the head of his school, or even rising to the office of High Priest—become a mere name in an historical dictionary, a shadowy personality in the narrow circles of the erudite? How is it that he yet remains, to speak with an author of the latter part of the first century or the beginning of the second, 'in the synagogues of the Gentiles as a pleasant melody in the mouth of all, until the fulness of time'?†

"It is not by the force and freshness of its voices, nor by the adroitness of its execution, that this apostolic choir attracts listeners even at the present day; it is by the subject of its song—Redemption, the Redeemer. It is the Saviour Himself who, living in these men and revealing through them, in four distinct forms, the fulness of His work and His glory, has given to their voices that heavenly tone of which from age to age the world has never wearied. Who could have foretold to the Hillels, the Shammais, the Gamaliels, and all the illustrious doctors of the Sanhedrim that their voices would pass away without leaving an echo behind, while those of the ignorant Galileans brought up before their tribunal should fill the world to the end of time? Yet Jesus had foretold it. 'What I tell you in darkness,' He said to His disciples, 'that speak ye in

* Rev. xiv. 6.

† "Testaments of the Twelve Patriarchs."

CATHOLIC PRESBYTERIAN, September, 1883.]

light; and what ye hear in the ear, that preach ye upon the housetops.* It was necessary, says St. Paul, that this treasure should be given to the world in earthen vessels, 'that the excellency of the power may be of God and not of us.' 'He that glorieth, let him glory in the Lord.'

"For He it is who hath made these little ones so strong that they have subjected the world to Him. And if there was among them one who possessed any strength of his own, it was but when he was bruised and broken that he could be fitted for the Master's use. For He is too great to need the service of other instruments than those whom He has lifted out of the dust."

We commend the whole of this fine essay, of which our extracts give but a feeble idea, to the attention of our readers.

Notes of the Day.

THE LATE DR. MOFFAT.—Few men who have led an active life and left their mark on the world, die at the age of eighty-eight without having passed through a period of obscurity—a sort of second childhood—before their death. Dr. Moffat is an exception to this rule. No one says, when he hears that he is gone, "I thought he had been dead long ago." He has kept his place wonderfully in public observation amid all his weight of years. He has long been the missionary patriarch of Great Britain, and a patriarch of whom all have been proud. Ranking among our best and greatest missionaries, he had few other elements of greatness than those which arise from simplicity of character, intense Christian love, good sense, and unwearied devotion to the cause he took in hand. He is a fine representative of the missionary, labouring alike with hands and head and heart for a barbarous people, fashioning instruments to help them to live, translating the Bible to help them to live for ever. Ready for any and every kind of service; not shrinking from very common and exhausting labour, yet with an intellect that soared upward, and a holy ambition that was bent on raising the poor savages around him to the rank of civilised, educated, Christian men and women. That all this life of labour was prompted by the love of Christ, and the sense of obligation to Him, it would be foolish for any one to question. Every life like Moffat's is an impregnable argument for the truth and reality of Christianity, and a summons to the worldly-minded to awake from their ignoble sleep. Of course, the agnostic will say of such a man, it was a case of *sancta simplicitas*—of holy stupidity. He will speak of Moffat as having made a great mistake in supposing that there was any certainty about Christianity or even natural religion. But there is nothing in which agnosticism more shows its absurdity, and rationalism its unreasonableness, than in their careless way of accounting for the great facts of Christianity and the

* Matt. x. 27. Compare the version of Luke xii. 3.

[CATHOLIC PRESBYTERIAN, September, 1883.]

Christian life. No conviction could have been stronger in Moffat's heart than the reality of the Christian hope ; for well-nigh a century his life was in closest harmony with his profession. Is he to be coolly put down as having believed a lie ?

Among many more of his own spirit who were associated with him, Moffat had two remarkable and like-minded coadjutors,—his wife and his son-in-law. He must have owed much to Mrs. Moffat. Having had the opportunity of perusing several of her letters, we are convinced that she was a woman of remarkable force of character, vigour of intellect, and devotedness to the work of the Christian mission. We have expressed our regret elsewhere that no Life of her was ever published, for if it had been, it must have been a notable one. As for Dr. Moffat's connection with Livingstone, there is no need to say anything ; for the world knows what results it led to. We can fancy the names of Moffat and Livingstone going down to latest posterity when Africa becomes civilised, and stirring hearts with noble enthusiasm long centuries hence. Three generations of Moffats have been identified with African interests,—the youngest, that Robert Moffat who went out with one of the latest of the search-parties, and died early, leaving his bones in African soil. One feels that it is something to have seen that vast march in the line of Christian progress which is connected with the names of Moffat and Livingstone. We hope that it may continue to be seen that their influence, in exciting a missionary spirit in the bosoms of young men and women, has been of not less value than the positive benefits which they have conferred on Africa. We trust we shall not have to speak of the great missionaries as we speak of the Greek heroes,—as men who belonged to a far-distant age. Instead of the fathers, there shall be the children yet to become princes in the earth.

What a meeting in the home above, when the patriarch, having fulfilled his long term on earth, was at last received into the everlasting habitations ! Wife, daughter, son-in-law, grandson,—how speedily must the old bonds have come together again ! What joy must not all have felt in anything they had done for their Saviour ! and with what transports must they not have joined in the song to Him that sitteth upon the throne, and to the Lamb !

THE COMING LUTHER COMMEMORATION.—In another part of our journal will be found two communications respecting the coming celebration of the four hundredth anniversary of the birth of Luther. On the more obvious bearings of this commemoration we say nothing here, further than to express our great interest at the grand proportions which it is evidently assuming, and the evidence presented to us that it is stirring the heart of the German nation. Let us hope in connection with this that Luther will be commemorated as he really was, and not as it may be wished by some that he had been. We do not relish the

CATHOLIC PRESBYTERIAN, September, 1883.]

style of treatment, of which Mr. Beard's Hibbert Lectures on the Reformation appear to be a sample, where Luther is immensely eulogised, but where his profound regard for the authority of the Bible—the real foundation of the whole Reformation movement—is represented as a sort of accident, a temporary halting-place for the soul of Europe, before it should take up the permanent position of thorough liberty, thorough emancipation from the fetters of authority. We do not scruple to say that what Luther did, he did through the place which he gave to the Bible. But what we desire at this time to say is, that we hope this commemoration will help to foster a friendlier spirit than has often prevailed between the Lutheran and Reformed branches of the Protestant Church, and also to bring about more fellowship between the German Evangelical Church and the other Evangelical Churches of Christendom. The originators of the first Presbyterian Council at Edinburgh invited, as associates, several eminent divines of the German Evangelical Church—Fabri, Wangemann, Erdmann, and others, and we are sure their spirit thoroughly harmonised with that of the Council, on whatever points there might be difference. We should like to see the Council, at least, considering in what sort of relation it ought to stand to the Evangelical Church of Germany. We cannot help thinking too that it would have been a right thing that the Presbyterian Alliance should be represented at the Luther commemoration. But no step has been taken, or could be taken for this purpose, because the meetings at Edinburgh and Philadelphia occupied their whole time in hearing papers, without taking any step for giving the Alliance an organisation and an income like those of the Evangelical Alliance. We trust the Belfast meeting will take pains to remedy a defect which deprives our movement of much more than half its natural power.

SUNDAY IN THE COLONIES.—The struggle in new countries for the Sabbath, unless the founders should have been men like the Pilgrim Fathers, is always severe. Nowhere has it been more intense than in Melbourne, the capital of Victoria. The newspapers give us some idea of the intensity of the struggle. The *Argus* newspaper inveighs against Sabbatarians and their views with the keenest bitterness and hatred; the *Telegraph* and other papers maintain the opposite cause. In a recent number of the *Telegraph* we find reproduced in full the elaborate speech of Mr. W. MacArthur, M.P., in the British House of Commons, against opening museums on Sundays, with the various important facts and testimonies which it embodied; also an article on the same lines from the *Saturday Review*. One remarks very clearly in this colonial controversy the alliance of freethinkers with the enemies of the Sabbath, and the great importance which the infidel party attach to the breaking down of the habit of Sabbath observance with a view to the universal prevalence of unbelief. The fact of this alliance should be instructive to all who are called to contend for the Lord's day;

[CATHOLIC PRESBYTERIAN, September, 1883.]

precious in itself, that day is not less so as a bulwark to revealed religion, and a great means of spiritual prosperity and progress.

THE CORNWALL SUNDAY CLOSING BILL.—The defeat of this measure in the House of Lords by the casting vote of the chairman is alike distressing and provoking. The measure defeated was commended by its own merits, and by the fact of its having been petitioned for by an immense majority of the people of Cornwall. Why should the House of Lords, after having enacted Sunday closing in Scotland and partially in Ireland, so harshly refuse their wish to the people of Cornwall? Why should Lord Wemyss, who would never propose Sunday opening in East Lothian, oppose it so bitterly, and as it seems to us, so heartlessly, in Cornwall? That this temporary check will only rouse the friends of Sunday closing to more energetic efforts in another session, we fully believe and expect. And if it be objected that a law should not be made for a single county, then let other counties take up the demand likewise. We readily admit that Sunday closing in Scotland, though a useful measure, has not done so much to arrest drinking as its friends hoped that it would. But it has certainly done something; and if it now appears that it is not enough, it will have done good by urging us to more thorough measures. The Christian people of the nation are determined, with God's help, to win this battle; and with due efforts and prayer on their part, there cannot be a doubt of their final victory.

American Notes.

THE GENERAL SYNOD of the Reformed (Dutch) Church had not closed its sessions at the date of my last letter, so that I was unable to report its business. Apart from the reports of the various Boards, which all showed most commendable activity with progress all along the line, there were two matters of a somewhat more general interest that received attention. For some time many members of the Church have desired a slight amending of certain clauses in its form of baptism. At present, the language of the service addressed to adults, requires the admission by these, of their being "wholly incapable of any good and prone to all evil." In deference to the expressed wishes of many of the churches, the Synod modified this language by inserting the word "saving" before the word "good." Another of the challenged statements of the form is the question: "Dost thou assent to all the articles of the Christian religion as they are taught here in this Christian Church?" The question being—To what does the word "articles" refer? The Synod declared that by this should be understood, the articles of the Apostles' Creed. The revision was very moderate in amount and very legitimate and satisfactory in character.

CATHOLIC PRESBYTERIAN, September, 1883.]

The other "burning question" had reference to the Church membership of Freemasons. Some of our American Churches are as much opposed to Freemasonry as is the Church of Rome, though on a different ground, so that persons known to be connected with that society are not received into church fellowship. The Reformed Church has no organic law on the subject, but a portion of her members, especially those connected with the Holland Churches in the West, are keenly opposed to allowing Freemasons to be in church fellowship. For several years past the matter has been under consideration, and this year, in order to meet the earnest desires of the anti-masons, the Synod, while refusing to legislate on the subject, agreed to suggest to Christians that, out of regard to the desires and convictions of their brethren, as a matter of Christian forbearance they should not connect themselves with the society. A century may not count for very much in the history of Europe in some respects, but it counts considerably in the history of a theological seminary on this side of the Atlantic. Special interest, therefore, will be taken by the Synod in the centenary of its New Brunswick Seminary, to be held in October, 1884, when the Universities of Utrecht and Amsterdam, and the Theological Schools of Kampen will be invited to send delegates.

METHODISM.—One of the distinctive features of the Wesleyan Church in all lands has been its itineracy. In no respect, perhaps, did John Wesley show his practical wisdom more than in adopting this system, without which the work he sought to accomplish could not possibly have been effected. But what may be desirable and necessary at one period may be unsuitable to another. Hence, of late years, there has been considerable discontent with a system which secures to a pastor only a single year's sojourn in any congregation, even though this period might become prolonged to three years, since beyond that it is impossible to extend it. The Methodist Church has long since passed that stage when, as on the Foreign-Mission field, the labours of an evangelist are needful, and thus friction has arisen between that more conservative portion of the Church that loves and lives in the past, and the younger portion which considers that with the changed conditions of society a change in system or policy is desirable. A movement has therefore recently been set on foot in this country which may lead to some modification of the existing rule. It is proposed that the presiding bishop should have power, on the request of both congregation and minister, to continue the connection for a longer period than three years—for as long, indeed, as both parties may desire it. This would be something like the arrangement at present existing in portions of the Presbyterian Church, and by which a minister becomes what is called "Stated Supply." He is not installed by a Presbytery, but he remains in charge of the congregation so long as it is mutually desired. The practice is not Presbyterial, but in some cases, in

[CATHOLIC PRESBYTERIAN, September, 1883.]

this new country, is found better than any other. It often secures the formation of a congregation of varied elements, and shortly afterwards the "Stated Supply" becomes the pastor, regularly installed by the Presbytery, with all the rights and responsibilities of such. Another proposal made by those desiring a change in the present plan is, that congregations should have the power of retaining a minister for five years, in place of only three as at present. Both plans are opposed by the older ministers as being radical interferences with the distinctive system under which the Church has grown to her present magnitude. Yet some change is inevitable. In this country more than elsewhere, systems and institutions are prized only for the work they do. Institutions are for the Church, not the Church for the institutions; and unless these can prove their present worth by present efficiency, they must pass away into the tomb of the Capulets. What may be the result of the present agitation is of course uncertain, but some modification of existing arrangements is anticipated. Americans will use only the most recent and improved machinery for either secular or ecclesiastical work.

CONGREGATIONALISM.—Perhaps the most prominent topic in our ecclesiastical world of late has been the state of matters at Andover. Will your readers tolerate a short account of the contention? Long ago, a Mr. Hollis—I think he was an alderman in the city of London—left an endowment for a Theological Professor at Harvard, by whom the Calvinistic theology was to be taught. In the beginning of the present century, a Professor Henry Hare was appointed to this chair, who was far from being in agreement with the founder's views. This was regarded by the Congregational ministers of New England as a breach of trust and a gross *malfeasance*, and thus led to the founding of Andover Theological Seminary in 1808. The object of its founders was to secure the existence in New England of a seminary whose express purpose should be that of resisting all "progress in theology" away from Calvinism. The creed to be taught in the seminary was inserted in the constitution, and the professors were required not only to accept this at their induction into office, but—to arrest any gradual departure from this creed—were to renew their subscriptions to it every five years, the creed being theology "according to the system of the Westminster Catechism." Notwithstanding all these precautions years ago, suspicions became prevalent as to departures of some of the professors from the creed of the founders. These suspicions became confirmed when Professor Edward A. Parks taught the governmental view of the atonement, and creeds and confessions were spoken of slightly. The theology of the feelings rather than that of the intellect was the distinguishing tenet of Andover, and under the influence of the positions thus taken, the divergence from the old creed has now become very apparent. A couple of years ago, Professor Parks

CATHOLIC PRESBYTERIAN, September, 1883.]

resigned his chair, when at once the fight began in connection with his successor. Dr. Newman Smyth was nominated as such by the trustees on the recommendation of the Faculty, but the opposition of the "Orthodox" community led the visitors to reject the nomination not so much on the ground of unsound opinions distinctly held and avowed by Dr. Smyth, as on the ground that the tendency of his position was to lead him away from the orthodox creed. The party in favour of Dr. Smyth and his views is known as "The New Departure," and is considered to hold—That the Bible is to be regarded not so much as the Word of God as *containing* that Word; that Atonement, as an expiation for human sin, and consequently as a satisfaction to the Divine law, is not taught in Scripture, but that the moral influence view of Bushnell is the theory of Atonement most accordant with Scripture; while the possibility, if not probability, of probation after death, is not denied but rather suggested, and the holding and teaching of such views is alleged to be not inconsistent with the views of the founders of the seminary. On the rejection of Dr. Smyth, the trustees appointed a full staff of professors, all of whom were accepted by the visitors, but so widespread is the dissatisfaction with the doctrinal utterances of these gentlemen, that already legal proceedings have been threatened to test the question as to how far a professor, holding a chair established to teach certain doctrines, should be allowed to teach what is held to be the opposite.

"EMERGING QUESTIONS."—Such is the heading of an article that lately appeared in one of our church papers. The wonderfully rapid enlargement of the Presbyterian Church, north, threatens soon to render nugatory the expedient lately adopted of "State Synods." Many of these are already much larger than any of the Presbyterian General Assemblies of Great Britain, so that some of them even now are becoming delegated, instead of being general bodies. This is leading men to foresee the probability of some change in the present form of the Presbyterian Church in this country. Organic union with the Southern Presbyterian may come some day. Should it do so, the problem will have to be faced of how to have a delegated Assembly which shall be of the slightest practical use to the Church. In view of these things, men are already suggesting that there should be organised provincial assemblies, or, in other words, independent churches; that these should stand towards each other as the various States of our political Union stand—that is, as constituent parts of one great whole, having complete control of matters affecting local interests, but referring matters of common or general interest to the General Council or Assembly of the whole. Should the day arrive when the Southern Presbyterian Church will unite its fortunes with the Northern Church, then some such re-organisation will be necessary. The local independence and home rule that would be enjoyed by the provincial assemblies might render it possible for other churches to

[CATHOLIC PRESBYTERIAN, September, 1883.]

unite in such a movement. For instance, why might not the United Presbyterian Church join in, and thus render its Foreign-Mission agencies—so admirably worked at present—helpful to a great movement on the part of the Presbyterian churches of the English-speaking lands towards the formation of native churches in the countries where their agents are now doing good work for the Master? Why might not the other sections of the Presbyterian family join in, when joining could be effected without any sacrifice of principle? A federated Home Church would certainly lead to a United Foreign Church, and thus the great aim of Christian missions be attained. Nor is it necessary that such a great General Assembly be limited to the churches in only a single country. At present, the United Presbyterian Church of the United States has a whole presbytery on Canadian soil. The Presbyterian Church, north, has congregations on Canadian soil, and in turn, the Canadian Presbyterian Church has congregations on the soil of the United States, yet each church possesses its peculiar nationality. What is found practicable in small matters, might be found equally practicable in larger ones, and these various churches might all take part in such an alliance as has been already suggested. Such a church would be a mighty power for evangelistic work on this vast continent, would unite the English-speaking Christians of whatever nationality, and give to the work of Foreign Missions an impulse such as it has never yet received. The combined staff of missionaries would probably outnumber that of any other Christian church, and union among these would, at once, call into being strong, vigorous, homogeneous native churches, from whose existence there might naturally be expected a wave of new religious life over all the world, that would be as the glory of the Latter Day.

ROMANISM.—Poor Archbishop Purcell of Cincinnati has recently died. The immense fraud, of which he was the unintending perpetrator, and by which his Church has profited so largely, remains unatoned, for crowds attended his funeral; but, surely, every honest Romanist must have blushed in his soul as he entered the Cathedral for the funeral services, and recalled by whose money it had been built. The unfortunate depositors will have to do without their money, if by any legal quibble the Church of Rome can keep them out of it. The Lawrence robbery, of which I formerly wrote you, remains as it was—a great deal of sympathy for the defrauded people, but very little cash; reminding one of the description of a Spanish dinner, as consisting of a great deal of handsome tablecloth, but very little meat. Money suits seem to be multiplying in connection with Romish priests, so that the public mind is becoming acquainted with certain features of the Romish system previously overlooked. A few days ago a suit was entered in the Brooklyn law-courts as follows:—A Mrs. Maguire left some \$16,000 in payment of one hundred and sixty masses, to be said by her priest,

CATHOLIC PRESBYTERIAN, September, 1883.]

Maguire, for the soul of her deceased husband. When the priest died, he left about \$65,000, and having no legal heir, his property was taken possession of by the public administrator. A suit was then entered against the administrator by Father Kenney, Maguire's assistant, alleging that, as it was he who said the masses, the \$16,000 belonged to him, claiming also, that in consideration of some other masses, Maguire's estate was indebted to him in all about \$20,000. The claim is not disputed, and Kenney will get his money; but in view of the amount thus paid, one is tempted to ask—What security had Mrs. Maguire, that these masses would ever be said, or if said, would secure the object she desired—the relieving of her husband's soul from purgatory? That all Romanists are not quite satisfied on the first of these points is shown by an incident that is reported as having taken place lately in this locality. A farmer having died, bequeathed his property among his sons, leaving the estate chargeable with a sum of \$2000 to go for masses. On settling up, the eldest son found that after payment of other legacies, there was no money to meet this payment, and took no steps to have the masses said. The priest, getting impatient, demanded that the \$2000 should be paid over to him without delay, when the farmer, in his perplexity, consulted a lawyer—himself a Romanist. The lawyer's advice was, to go home and to tell the priest that when the masses had been said a claim for the money might be made, but not till then. The priest having made the claim, was told as the lawyer had directed, and went away apparently satisfied, saying that he would offer the masses. After a time he returned, again claiming the money on the ground of having said the masses, when again the farmer consulted the lawyer. The advice now given was, to demand proof from the priest that the masses had been said, and in the meantime to get all his neighbours to count up how much they had been paying for masses, and to see if it were possible for the priest to have said all that they had paid him for. The idea took wonderfully, and in a little while the parishioners were counting up how much money they had paid for such masses, and estimating the amount of time that would be required by the priest for saying them, and thus discovered that it had been physically impossible for him to have earned the money they had paid him. Instantly every one was aroused, and nothing was heard for a time but demands to know about the masses for deceased friends, for which payment had been made. At first the priest was indignant, but finally came to hold his tongue, and refused to answer any questions put to him, and finally dropped his claim against the farmer who had set this ball a-rolling. Persons not living in a Roman Catholic country have little idea of the disputes that often arise between a parish priest and his congregation, since Rome manages to keep these things as quiet as possible. Here is another glimpse of the relations in which priest and people sometimes come to stand to each other. A few months ago, in a parish

[CATHOLIC PRESBYTERIAN, September, 1883.]

not far from Quebec, the priest, wishing to make some extensive repairs on the chapel buildings, assessed the parish \$20,000. According to Canadian civil law, the fabrique of a parish, as the priest and his churchwardens are called, has the legal power of assessing the farms for church repairs or buildings, without any right of appeal or resistance from the people. On this occasion the parishioners remonstrated with the priest on the amount of the assessment, and suggested that \$10,000 might suffice. This the priest refused to accept, and levied his tax. The people refused to pay it, when the priest summarily excommunicated the whole parish. For a couple of weeks matters remained in this condition, with no small amount of resentment kindling against the priest, who yet had civil law on his side, and could at any moment sell the farm and farm stock of every one of his people, to collect the tax he had imposed. The inconvenience of being excommunicated, however, soon began to be felt. There were no services in the chapel. There were no confessions; no sacraments. Baptisms were refused, marriages were refused, burials were refused; when in their distress it seemed not improbable there might be a rising up against the whole Romish system, and perhaps a secession. In this emergency, the priest of a neighbouring parish quietly informed the people, that if they came to him, he would hear their confessions, and grant them all the rites of the Church. At length the archbishop interfered, and promoted (?) the priest who had imposed the tax to another parish; and thus the way was clear—without any apparent backing down of the Church from her claim—for a readjustment of the tax by his successor, and the matter was peaceably settled. What a commentary on the unity of the Church! One priest excommunicates his parishioners, and the neighbouring priest ignores that excommunication, and administers all the sacraments of the Church, and the priest whose authority was thus set aside tolerates the action!

“PROGRESS IN THEOLOGY.”—Very considerable notice has been taken by the religious newspapers of various denominations of this debate which has been carried on of late in the pages of *The Catholic Presbyterian*. The manner in which it has been viewed is, that certain of the orthodox writers are considered to have been rather dogmatic and ironclad in their positions, while the more liberal are held to have erred considerably more on the other side. Dr. Cairns's summing-up is regarded as remarkably able and interesting; and the wish is strongly expressed that one who can hold the balance with so masterly a hand, would himself contribute more than he has yet done to the guiding of the mind of the Church at large to accurate views of Scripture teaching on the important points under discussion in this nineteenth century.

G. D. MATHEWS.

General Survey.

GREAT BRITAIN.

SCOTCH CHURCHES.

IRISH EDUCATION—STROME-FERRY SABBATH RIOTS—THEOLOGICAL EDUCATION AMONG THE BAPTISTS.

PRESBYTERIAN.—The Free and United Presbyterian Churches are uniting with the Irish Presbyterians in opposing the change which is threatened in regard to national education in Ireland. That has been hitherto undenominational. Things, however, have for a time been drifting in another direction, and now it is believed that, in spite of Presbyterian and other opposition, the Roman Catholics are to get what they long have striven for—Popish training schools—what indeed will practically be a Popish educational system supported by national grants. It is plausibly argued that Scottish Presbyterians are allowed to teach the Bible and the Shorter Catechism in their schools, and why should Irish Romanists not have kindred privileges? This is hardly the place to debate the point; but if no regard is to be had to the nature of the religion which is taught, the Government action would seem to involve the acceptance of the doctrine of religious equality, and that in the worst form of universal endowment. The dangerous aid which Romanists have been giving to the English rulers in the management of Ireland is, we may be sure, expected to bear large interest.

Another subject of Church interest is the Strome-ferry riot, to which reference was made in our last number. The trial then anticipated has taken place. Ten of the Highlanders who stopped the railway operations were tried in Edinburgh before the High Court of Justiciary. They were found guilty of "mobbing and rioting" but not of "assault," and the jury commended them to the "leniency of the court." Notwithstanding, they were sentenced to four months' imprisonment. The sentence has generally been regarded as far too severe. No blame was attached to the distinguished Christian judge who presided at the trial, but it was thought that this was a case in which the Royal prerogative might suitably intervene, and, on the ground of considerations to which the judge could not have regard, might mitigate the sentence. Several of the Free Church Presbyteries have moved in this direction. Public meetings have been held. Petitions have been sent from some of the great towns. It does seem rather hard that those simple Highlanders should be so rigorously dealt with at a time when, as was said the other day in the House of Lords, in 3000 Anglican Churches served by 8000 clergymen illegal practices are being regularly carried on, and all the

[CATHOLIC PRESBYTERIAN, September, 1883.]

High Church Chancellor has to say about the matter is that the Church is in a very happy condition compared with what it was fifty years ago, while by the bishops these bold and flagrant illegalities are most carefully screened.

SCOTCH BAPTISTS.—While things are very quiet meantime in the Scotch Presbyterian Churches, the little community of Scotch Baptists is a good deal agitated on the subject of theological training. It appears that there is a private seminary kept by two of the ministers at their own hand. They think that nothing more of the kind is needed, and do not regard with any complacency the intervention of the Union in taking the teaching of its students under its own care. The difference of view has given rise to a good deal of correspondence, and to pretty strong feeling on both sides. From some things in the letters published in the *Freeman* we suppose that there are also theological variances in the case. The "extra-mural teacher" may have his place in theology as well as other things; but it seems the natural thing generally for the Church to keep to itself the training and oversight of its pastors.

CHURCH OF ENGLAND.

MR. MACKONOCHE SENTENCED TO DEPRIVATION—RELAXATION OF THE ACT OF UNIFORMITY—SECONDARY EDUCATION—SCHOOLS COMPANY MISSIONS—WESLEYAN CONFERENCE—BAPTIST RESOLUTION TO INCREASE THEIR MISSION CONTRIBUTIONS.

CHURCH OF ENGLAND.—After sixteen years of struggle, a sentence of deprivation has been pronounced against the notorious Mr. Mackonochie. The not-to-be-commended effort of Dr. Tait and the very extraordinary action of the Bishop of London have failed to shelter him from the law. But the end is not yet. Dr. Jackson is in no hurry to act upon the decision of Lord Penzance, and it is said counsel has been instructed to apply to the Queen's Bench for a "*mandamus*" to *compel* him to proceed with the deprivation of the troublesome Ritualist.

There was a curious and suggestive debate at the late meeting of the Winchester Diocesan Conference on the "Act of Uniformity." Lord Mount-Temple moved that "a further relaxation of that act was expedient." Though the prayer-book, his lordship said, was the best of all manuals of devotion, "*it did not satisfy the needs and tastes of the less educated portion of the working classes.*" He thought, if the Church would organise its forces, and make full proof of itself, there was every reason to believe that Parliament would give its requests in this and other things respectful attention. "Anything but go to Parliament," responded another lay member of Conference; "he would rather the Church suffered ten thousand times ten thousand times the inconvenience to which she was subjected, than that she should go for relief to a tribunal composed of Jews, Turks, infidels, and heretics." The Rev. W. H. Lucas did not see any need either for relaxation of the Act or for any Parliamentary aid in the matter. They had driven a good many coaches

CATHOLIC PRESBYTERIAN, September, 1883.]

and six through it already, and he did not see why they might not drive as many more if the bishops would only lead. Bishop Harold Brown made a very cautious summing up of the debate. He did not like the notion of the "coaches and six." He did not want any change in convocation. If the *Parliament* would only give the bishops more freedom to issue new prayers as required, and permission "*to licence laymen to preach in churches,*" he wished no more.

The subject of education is greatly exercising the Church of England at present. The Church is finding great difficulty in keeping up its schools notwithstanding the enormous subsidy it gets from Government, and undenominational School Boards are increasing. But though there are loud outcries as to the strain upon the resources of the Church, which the support of its village schools involves—the resolution is boldly proclaimed to have a network of *secondary* or middle-class schools spread over the country. A "Church School Company," under the high patronage of the primate, has just been set agoing, and a large part of the capital subscribed. It is part of the scheme to have a "conscience clause," but the religious teaching is to be Anglican—that is, according to the prayer-book rather than the articles, and the prevailing tone is to be "Church of England,"—that is, however evangelicals may shut their eyes to it, High Church. Our elementary schools are far ahead of the English ones. Last year the average grant to each Scotch scholar was 17s. 8d.; to each English one, 16s. But might we not do more in the matter both of high-class and middle-class Presbyterian schools alike for boys and girls? Is it inconsistent with Presbyterianism to have a clergyman at the head of such institutions? There is a school-proselytism even in Scotland we may do well to give heed to.

The Roman Catholics appear to be ashamed that their missionaries have left Uganda while the Protestants have remained at their post. Their men, they say, were threatened with assassination, and it is almost hinted that the Church Mission knew something or too much about it.

NONCONFORMISTS.

WESLEYANS.—The Wesleyans had their annual conference at Hull in the end of July. All honour was done to them in the Yorkshire seaport. The Vicar of Hull, with a number of the Episcopal clergy, appeared in the conference, and, while in the address he read, he was careful not to neglect the usual commonplaces about the great Catholic Church of England, and its primitive and apostolic order, there was a very cordial welcome given to the followers of Wesley and a very full acknowledgment of the great work they had done. On a subsequent day the Hull Nonconformists appeared in force with their welcome and congratulations. What was, perhaps, still more noteworthy, on Sunday the mayor and corporation attended in the "great Thornton Street

[CATHOLIC PRESBYTERIAN, September, 1883.]

Chapel," whose pulpit, on the occasion, was occupied by the ex-president, Mr. Garrett.

The "numerical returns" for the year are satisfactory. There has been a good deal of rather "tall talk" lately about the increase of the membership in the American Episcopal Church. Last year that increase amounted to 10,000. But here, in a country where the population-increase is far beneath that of America, where the emigrants are counted by thousands and the immigrants by hundreds, we have the English Wesleyans showing an increase, for the year, of between 13,000 and 14,000. The British Wesleyan membership is now 407,000; 177 circuits show a decrease, 535 an increase. There are 14,000 local preachers and 24,000 "lay readers." Nearly 2,000 ministerial appointments were made to stations in Great Britain, 370 to foreign stations. There are more candidates for the ministry than the conference was able to receive.

Several ministers sent in their resignation. Two of these seem to have done so because they disapproved of the action of last year's conference on the subject of baptismal regeneration, which, if tolerated, is no longer the declared belief of the Church. Another resigned because he could not accept "Methodist doctrine on future punishment." A fourth—"a young minister of marked ability"—gave up his ministry, it is said, to follow another profession. If ritualism and rationalism spring up in Methodism as elsewhere, they do not seem to find in it a convenient home.

BAPTISTS.—Another of the brave band of Baptist Missionaries on the Congo has succumbed to the climate. In May last, after four years' work in the field he had chosen, Mr. John Maitland departed to be with his Lord.

The Baptists have a membership of rather over 250,000, considerably less than the Free Church, and not half that of the Established Church of Scotland. They do not belong generally to the richer classes. Very many are attached to small struggling congregations. Their Foreign Missions contributions last year rose to £60,000. But not content with that, they have put on a strong resolution to make it £80,000 during the year that is running.

GERMANY.

THE PROPOSED LUTHER CELEBRATION AT WITTENBERG.

MARTIN LUTHER, the German Reformer, was born at Eisleben, a little before twelve o'clock, in the night between the 10th and the 11th of November, 1483. The date is one of the great landmarks of modern history; for the child then born was destined by God to make a deeper and more wide-spread impression on the human race than any other

CATHOLIC PRESBYTERIAN, September, 1883.]

man of the modern world. As it happens that the 11th of November will this year be the Lord's Day, there can be no doubt that Protestant Christendom, throughout all its remotest bounds, will give prominence to the name of the great Reformer in the sacred services of the day, and that care will be taken to refresh the memories of Christ's people, not only in regard to the personal history of Luther, but also and especially in regard to the mighty Reformation of the Christian Church, in which he was honoured to lead the way. Arrangements have already been made for securing that there shall be commemorative services in all German congregations. Even in Austria, the Protestant congregations are to hold such services on the 11th of November. The sanction of the Imperial Government has been already secured and publicly signified. It is not yet twenty years since the House of Hapsburg would have treated with angry scorn a proposal to allow any celebration of Luther within any province of its dominion. But the times are changed. The Imperial Crown of Germany has finally passed from the Hapsburgs to the Hohenzollerns—from the Papal to the Protestant side; and the humbled Austrian is fain to let his Protestant subjects have their desire in this matter of a Luther commemoration.

Besides these commemorative services in the several congregations of Protestant Christendom, it has been deemed proper that particular localities claiming to have a special interest in the Reformer or his work, should arrange to have separate celebrations of their own. One of these has already come off at Erfurt. Luther studied at the University of Erfurt, and it was at Erfurt that he took the vow of an "Austin friar." In Erfurt, accordingly, the academic youth of Germany held a great gathering in the middle of August, and commemorated Luther's student-life, after their own fashion. A more imposing and appropriate commemoration it is proposed to hold at Wittenberg towards the end of September.

Wittenberg, as all the world knows, is by way of eminence the Luther town. The whole public life of the Reformer was passed within its walls. There is no need to erect a Luther monument in Wittenberg; the little town is itself the fittest possible monument. There is not a street in it, nor a single building of any note, that is not redolent of Luther memories. In the midst of the marvellous progress which is rapidly changing the face of almost everything in North Germany, Wittenberg remains very much what it was 350 years ago. The sixteenth century town has not disappeared, as at Frankfort, beneath the overflowing grandeurs of a nineteenth century city. The towers which meet the eye of the passing traveller, who looks out upon the town from the window of his railway carriage, are the same which met the eye of the traveller of Luther's time. The great buildings you see on your left hand, as you pass into the town from the railway station, are those of the Augustine Monastery. If you choose to enter, you will be shown over the rooms which Luther lived in for more than twenty

[CATHOLIC PRESBYTERIAN, September, 1883.]

years. They remain just as they were when he died. Going forward to the market-place, in the heart of the town, you may visit Pomeranus' house, or Melancthon's, or Lucas Cranach's. The Town Church in which Luther so constantly preached is the Town Church still. That sculptured stone at the door met his eye as he went out and in, and furnished him with illustrations which you may read in his sermons. The Schloss in which the Electors of Saxony lived in those days is no longer a ducal residence; but the Church annexed to it is still extant and in use. Luther and Melancthon lie in it on either side of the pulpit. Even the XCV. Theses, and the Door to which they were nailed by Luther's own hand on All-Saints' Eve in 1517, have not altogether vanished. The identical wooden door fell to pieces, indeed, long ago; but the late King of Prussia put up a new one in its stead, of the iron-work for which Berlin is famous, and, by way of ornament, its panels consist of the complete text of Luther's Latin Theses cast in iron, so that all passers-by may read them.

Whenever it was resolved to hold a general commemoration of Luther, there could be no hesitation as to the place where it should be held. For a Luther celebration there is no place in the world so fit as Wittenberg. At Wittenberg, accordingly, the representatives of the German people are to assemble this autumn. The aged Emperor has promised to be present on the occasion, and no ordinary obstacle is likely to keep him away; for no one knows better than he how much he owes to Luther. The famous warriors of Prussia, whose statues rear their heads in Berlin, never did so much to win the imperial crown for the Protestant house of Brandenburg as was done by the humble divine of Wittenberg.

That our readers may judge for themselves regarding the objects aimed at by the promoters of the celebration at Wittenberg, we subjoin the text of the circular-letter calling the meeting. It appeared towards the close of July:—

"Brethren in the Evangelical faith. The fourth centenary of the birth of Luther, now at hand, has already set hearts and hands in motion, in many places, that there may be prepared a solemn offering of praise and thanks to the Lord of the Church for all the victory and the blessing which He has vouchsafed to her by means of this heroic man of God.

"The approach of the centenary has already been signalled by the appearance of many publications treating of the subject, and more are in preparation. A Luther Union is being organised, having for its object the diffusion amongst our people of a more living acquaintance with the age of the Reformation, and the great acts of the Lord with which it was attended. The sumptuous new edition of Luther's whole works, the publication of which is to commence this year, will constitute a worthy memorial of the centenary. On the Reformer's birthday it is hoped that there will be divine service in all the Churches. The Luther-cities, Eisleben in particular, as the Reformer's birth-place, will lead the way in this. Their example will be followed by the entire National Church of Prussia, which will, on the 10th of November, hold commemorative services in all its schools and places of worship. A similar commemoration will, doubtless, be arranged for, in most, if not all, the other parts of the Fatherland.

CATHOLIC PRESBYTERIAN, September, 1883.]

"It would be doing injustice, however, to the feelings of the German Church were the celebration to take place only in local assemblies. If the thank-offering is to correspond in any worthy degree to the magnitude of God's gracious gift; if, along with the penitent humiliation before God, for which there is so much reason on the part of our Protestant people, a testimony is to be given forth in behalf of the imperishable greatness of the blessings secured to us by the Reformation, and this in demonstration of the Spirit and of power, it is absolutely necessary that the celebration take the form of an Ecumenical gathering, to be participated in by brethren out of every province of Germany, and from foreign parts. Only in an Ecumenical gathering of this kind will it be possible to celebrate worthily, to the glory of God and the confusion of our adversaries, the heritage of faith and confession for which we are indebted to the Reformation, as well as those forces of life and love which, proceeding from the Reformation, are still operative in the Protestant Church.

"The project of holding such a commemorative assembly as has been described, has been taking definite shape in the hands of a committee of brethren belonging to the province of Saxony. By the undersigned it is cordially accepted. *We now therefore affectionately invite our brethren in the evangelical faith to take part with us in a Luther-Festival, to be held, God willing, in Wittenberg, during two days in the second half of September.* Reserving particulars to be afterwards announced in the official Programme, the order of proceedings may be stated as follows:—

"I. On the evening before the Festival, preliminary divine service in the Schlosskirche, and thereafter, words of welcome to be spoken to the guests on the part of the Committee and the City.

"II. On the First Day: (a) Solemn Public Worship in the Town Church, in which use will be made of the rich liturgical treasures of the Reformation in Prayers, Hymns, and Church Music; (b) A Public Meeting, in which there will be delivered a series of Addresses on Luther—his personal character, with its root in justifying faith—his work in renovating the Church—his achievements in relation to Popular Education and Catechetical Instruction—his work as the Translator of the Bible and the father of Protestant Hymnology; sketches will be given of his family life and his character as the typical German; (c) Dedication and opening of the Luther Hall.

"III. On the Second Day, after devotional exercises, there will be (a) a Conference embracing Home and Foreign Missions, the Diaconate, Bible and Tract Circulation, the Gustavus Adolphus Society, and Christian Art, with an eye especially to the question, how the Lapsed Masses are to be reached; (b) a Mass Meeting in the Market-Place.

"Brethren, we expect great things from the celebration now announced. If only He, the Lord of the Church, will deign to acknowledge it, we trust it will greatly strengthen among us faith and brotherly love. To Him we look for wise counsel and good success. We greet you in the Lord, and with the apostle we pray you to 'remember them which had the rule over you, who spake unto you the Word of God; whose faith follow, considering their end. Jesus Christ, the same yesterday and to-day and forever.'"

(Signed by nearly 200 leading men, divines and others, of the German Protestant Church, including Dr. Büchsel of Berlin, Dr. Fabri of Barmen, Drs. Frick, Riehm, and Koestlin of Halle, Drs. Kügel and Messner of Berlin, Dr. Krummacher of Stettin, Dr. Warneck, Count Von Arnim-Boitzenburg, &c.)

WILLIAM BINNIE.

THE LUTHER CELEBRATION AND THE ROMAN CATHOLICS.

THE 10th November of the present year will be a great day in Germany. Already in all parts of the Fatherland and in number-

less ways there are signs of preparation for a grand national celebration, on that day, of the 400th anniversary of the birth of Luther, in such a manner as to make it fruitful of blessings both to the Church and State.

The Roman Catholic Church seeing an end put to the pacific aspirations of the Prussian government in the sphere of ecclesiastical politics, is endeavouring with all its might to mar and embitter this festival to the German people. The Catholics vehemently complain that on the part of the Protestants an insult is offered to them when they are so regardless of others' feelings as to propose to celebrate Luther's birthday, although in Germany there are twenty-six million Protestants and only sixteen million Catholics. It may indeed be said that ever since the Reformation, the spirit of the German people, following an impulse which that mighty revolution of the 16th century called into life, has developed a tendency which has proved unspeakably more beneficial, even to the German Catholics, than they themselves imagine or are willing to acknowledge. If we only compare the German Catholics who live continually in the midst of Protestant influences, with the Catholics in purely popish countries, and observe their intellectual and religious stagnation, we shall certainly be forced to recognise the immense beneficial influence which the Lutheran Reformation has exerted even upon its German adversaries.

But that aspect of the subject is systematically ignored. A Catholic writer, Janssen, has just published "A History of the German People since the Close of the Middle Ages," three volumes of which have already appeared, in which he has undertaken the Sisyphean task of showing that *before* the Reformation, the world, and particularly the German people, had already reached the highest point of culture in science, art, morals, and civil and ecclesiastical government, and that all has since gone down to ruin in consequence of Luther's fatal work.

In order to bring about this quadrature of the circle, it was especially necessary to present a portrait of Luther himself in such a manner as to strip him of all his greatness, and exhibit him as a vain, lustful, ambitious, covetous revolutionary, in matters both of Church and State. With an astonishing amount of patience and perseverance, Janssen has for this purpose examined Luther's writings, particularly his Letters and his Table Talk, and by bringing together fragments torn from the whole field of Lutheran literature he has succeeded in furnishing a mosaic portrait of the great reformer which certainly is fitted in a high degree to call forth only abhorrence and contempt.

Out of this great storehouse gathered by Janssen as the fruit of his researches, the Catholic newspapers and People's Journals and pamphlets obtain their arguments and proofs against Luther and his work, and thus as with loud trumpet notes they strongly condemn the proposed celebration.

CATHOLIC PRESBYTERIAN, September, 1883.]

Janssen's falsifications of history have, as a matter of course, not failed in Germany to call forth severe critical condemnation. The most prominent biographer of Luther in Germany, Professor Köstlin of Halle, whose "Life of Luther" is now in its second edition, has taken up the challenge thus thrown down, and has answered Janssen in an admirable pamphlet, entitled, "Luther and Janssen: the German Reformer and an Ultramontane Historian," in which he proves that the Catholic writer has, in a most unjustifiable manner, torn certain passages in Luther's works from their connection, placed them in a false light, and in many instances has broken the citations arbitrarily in such a way as to present a meaning the precise opposite to that which the passage actually bears.

Other forms of opposition also present themselves. In Hamburg, seven pastors, connected with the "Protestanten Verein," united together, and delivered a series of lectures, in which they dealt with the entire system of Roman Catholic teaching, and cleared Luther's portrait from all the stains sought to be cast upon it. One would have wished that this work had been in better hands, perhaps, than in theirs, inasmuch as these pastors also oppose in part the positive tendencies of the Evangelical Church. In the meantime, however, they have brought together a variety of useful material in the contest with Rome.

The Ultramontane *Germania* has begun a series of most violent and scornful articles against these Hamburg lectures, which have appeared as separate brochures, and, when completed, will form a thick volume. In these articles, of course, the person of Luther forms the middle point; and scarcely ever has there been thrown so much filth and dirt against an historical personage as has been done in these letters, which a certain "Gottlieb" pretends to send from Hamburg to the editor of the *Germania*. One or two extracts from these may perhaps interest our English readers.

Gottlieb represents Luther as having instigated the people "to murder and assault, to tumult and rebellion against the civil authorities." Now, it is well known that Luther contended at first for the doctrine of the irresponsible Divine right of rulers, and, *e.g.*, spoke very sternly the truth to the peasants the moment they took up the sword, when contending only for their rights. But Gottlieb argues that Luther moved them to disobedience to the Pope and the bishops, and thus preached rebellion against the lawful authorities! And how does he cite Luther's words? The Reformer certainly penned these words: "All who peril life, goods, honour, that the government of the bishops may be overthrown, are the dear children of God and true Christians." And that certainly sounds strong enough. But here Gottlieb breaks off his quotation. He had before his eyes the sentence following. Why did he not quote it also? Because he would have been condemned by Luther's own words, which are as follow: "But this overturn and

[CATHOLIC PRESBYTERIAN, September, 1883.]

destruction, I by no means understand in the sense of a violent assault as if by the sword, but, as Daniel says (viii. 25): 'Antichrist shall be broken without hand'—*i.e.*, everyone with God's word shall read and speak against him, until he is utterly put to shame, and, forsaken and despised, and comes to ruin of himself. He is the right Christian revolutionist who thus acts."

Gottlieb accuses Luther of "shameless unbridled lust," and often feigns a moral repugnance to quote Luther's words in proof of this. He presents in the falsest light the story of Luther's marriage with Catherine von Bora. But the strongest thing against him is the manner in which, when a boy of some fifteen years of age, he spoke of Madame Cotta in Eisenach, when with his beautiful voice he sang before the door of her house, and was kindly treated by her. What does the fanatical Catholic make of this touching historical incident? Thus he writes: "If we look further back into Luther's history we shall find him, when a student in Erfurt (where he afterwards prosecuted his studies), in the house of Madame Cotta, where he industriously cultivated music and learnt to sing that there was no dearer thing on earth than a woman's love."

Thus he describes Luther's death: "Two thoughts—one might say, the fixed ideas of his life—disquieted him still in his last hours,—the devil and the pope. He saw the devil before the door of his lodging, who showed him his *posteriora* and mocked him. In the evening before his end, Doctor Jonas and Michael Cölins were with him, and after regaling himself with good things, he wished to rest; but before doing so he wrote the following verse with a piece of chalk on the wall:—

'In life I was, O Pope! thy pest;
In death I will be thy death!'

In the following night his soul was required of him, 18th February, 1546." And this in the face of the testimony of eye-witnesses of Luther's end in Eisleben,—an end which was in a real sense edifying! Controversy carried on in this way refutes itself. Honourable-minded Catholics will turn away from falsifications of this kind; and perhaps this system of lies will ultimately serve only the interests of the everlasting truth of God.

In 1861 Döllinger (in "The Church and the Churches") thus wrote: "Luther is the most powerful man of the people, the most popular character in Germany. In the spirit of this German, this greatest among the Germans of his age, the Protestant doctrine arose. Before the superiority and the creative force of this great man the energetic part of the nation then bowed the knee with veneration and confidence. In him, in this combination of strength and intellect, they recognised their master, and were governed by his thoughts."

L. WITTE.

QUEENSLAND, AUSTRALIA.

THE General Assembly of the Queensland Presbyterian Church held its meetings at Brisbane from 7th to 11th May. The leading subject of interest was the supply of ordinances. Though the Church has, on an average, licensed one student per annum, though accessions have been received from the home Churches, and though the Presbyterian population of the colony increases at the rate of 1200 yearly, there are but seventeen ministers in the Church, whereas, four years ago, there were twenty-one. Things cannot but go back in such circumstances, for there ought to be twice as many ministers. It was resolved to appoint Rev. Alex. Hay, of Rockhampton, a delegate to the Supreme Courts of the home Churches, and to the Belfast meeting of the General Presbyterian Council, and to raise a sum of £1000 in order to facilitate the bringing out of preachers and advanced students to the colony. The reports on the funds of the Church were in the main satisfactory. For some time there has been a misunderstanding about the use of a building, designed to be used for the training of students, in connection with the congregation of the Rev. C. M'Culloch. There is now the prospect of that misunderstanding being removed, and the building used as designed.

The readers of *The Catholic Presbyterian* have had frequently brought under their notice the movement that has been on foot for the last three or four years for the federation of the Presbyterian Churches of Australasia. Three conferences of delegates from the several Churches have already been held for the promotion of this movement. These have been productive of a large amount of mutual intercourse, and interest, and sympathy. While we write, the delegates are assembling at Melbourne for a fresh conference, which opens two days hence. The General Assembly of the Queensland Church has pronounced emphatically in favour of the object in view, and the moderator and clerk, the Rev. Messrs. Knipe and M'Swaine, have proceeded to Melbourne to represent the Church, and take part in laying down the basis on which the proposed federation is to be established and worked. This enterprise is fraught with most important issues for the future of the Presbyterian Church in these colonies, the true New Britain of the Southern Seas.

A. H.

Open Council.

CHURCH UNION.

To the Editor of "The Catholic Presbyterian."

THE UNIVERSITY,
ABERDEEN, 1st August, 1883.

DEAR SIR,—Referring to some remarks of yours on words which seem to have been used by me at the meeting of last General Assembly, with regard to the Pan-Presbyterian Council, allow me to say that I sincerely regret that any words of mine should have caused you a "painful sensation." Had it not been for this I should probably have thought it best to act on the rule which I generally observe; and to have left what I said, together with your comment on it, to make their own impression. But it is difficult to be silent when you, for whom I entertain so great a respect, are the speaker, and when you speak in so kind a manner.

Without attempting to plead that the expression which has pained you was, perhaps, a hasty one, let me say that any difficulties I have with regard to the Pan-Presbyterian Council have no connection whatever with desire for union between the Established Churches of Scotland and England. I can say with perfect truth that, in any remarks I have ever made on the subject of union, I have never separated the Established Church of Scotland from the other Presbyterian branches of the Church of Christ in our land, and that I have never even alluded to the Church of England as a Church with which we need at present think of being united. It is the Episcopal Church in Scotland that I have always had in view; and, in thinking of Presbyterianism, I have certainly thought as much of those separated from the Established Church as of the Established Church itself.

The question with me, in the first place, is simply this: Is it not the positive duty of the different branches of the Church of Christ in Scotland to consider the miserable condition to which that Church has been reduced by their suspicions of, and their struggles with, each other? I look at this matter wholly apart from any influence which it may have upon the question of Disestablishment. I decline to inquire whether union would hasten or retard that crisis. Disestablishment sinks into absolute insignificance when compared with the tremendous issues that are otherwise at stake, and on which it appears to me that those who are devoting their strength to the effort to accomplish it, too much close their eyes, in order that they may gain a victory which, even if good flow from it in some directions, will undoubtedly disappoint them.

But to let that pass as a thing with which I have at present little to do, and which is in itself an intrusion on the infinitely more momentous questions demanding the immediate attention of Christian men, my plea is that the Christian Church is weakened, and that the Christian religion is dishonoured, by our divisions to an extent unfitting us for the simple and earnest discharge of our most sacred duties, and depriving us of that fulness of blessing from the Great Head of the Church which might otherwise be ours.

The thought of Christianity as a positive revelation from God is at this moment dying out among us with a rapidity which fills one with alarm and consternation; and it is in great measure so dying out because our contentions have defaced and prostrated in the dust that Church of Christ to which our Lord committed the guardianship of His truth, and which He commissioned, in one form or another of visible unity, to be the messenger of His mercy to men. Until such time as there springs up in our minds a true conception of what the Church of Christ really is in her organic unity and in her outward manifestation of herself as the body of Christ, I cannot but think that the efforts which the

CATHOLIC PRESBYTERIAN, September, 1883.]

Pan-Presbyterian Council proposes to itself will be largely, if not wholly, in vain. They will even be apt to mislead. That Council has not yet risen to the idea of the unity of the Church of which I have spoken. It is occupied with the idea of alliance between the Presbyterian bodies alone. Even were it to rise above the conception of alliance, it could not, from its very nature, go beyond that of a great Presbyterian unity upon the present basis of the Presbyterian system. Now, I shall not discuss the question whether a large Presbyterian Church so constituted would be a blessing, or whether there is not some risk that it might prove a burden which neither we nor our children would be able to bear. Keeping to the point immediately before us, I wish rather to say that my difficulty connected with the Pan-Presbyterian Council is, that its aim is too restricted. When alliance, or any tendency to union, is spoken of, I cannot see the Scriptural character of the restriction made by it. It ought to embrace all the branches of the Reformed Church of Christ in Scotland. The Episcopal Church is one of these; and, the moment we speak of union, we are bound to embrace them all, unless they deliberately exclude themselves.

It may be answered, The Episcopal Church will certainly do so. I cannot conceal from myself that it may; but it has not yet done it. It has not yet been tried. Or it may be said, That Church will demand concessions which we shall never be able to make. Again, it may be so; but some concession will be on both sides necessary to union. You yourself say, "The Presbyterian Council has never been fanatically Presbyterian. It has never denied that in the Episcopal Church there are features which might with advantage be imported into the Presbyterian and other Churches." It seems to me that the Episcopal Church will not refuse to employ similar language with regard to Presbyterianism. It is at least a fact that many of the most zealous of the clergy of the Church of England are at this moment turning their eyes with the deepest interest to the Church of Scotland, as a Church in its relation to the State possessing privileges the want of which they keenly feel. It is not less a fact that there is no Church in Scotland the ministers of which are lamenting more deeply the divisions of our Scottish Christianity, or who are more earnestly desirous to make every effort to heal them, than those of the northern branch of the Episcopal Church. In these circumstances, no one can claim a right to say that healing efforts which shall include Scottish Episcopacy must necessarily prove vain.

In addition, however, to these considerations of principle, upon which I am perfectly content to rest my case, surely the attempt to reconcile Episcopalians is of the utmost consequence to the best interests of religion in our land. No one can justly reproach me with a desire to conciliate the rich at the cost of the poor. I have rather to reproach myself with having, throughout the course of a lengthened ministry, gone perhaps too much in precisely the opposite direction. I have the less need, therefore, to hesitate in saying, that it is to my mind a matter of the utmost consequence to bring our landed proprietors and their tenantry and cottars together in the same Church. To effect this would be of the greatest benefit to both. Yet it will not do to say, Let then the landed proprietors become members of the Presbyterian Church. It would be unpardonable presumption to address them in such language. They have as good a right to be Episcopalian as their tenants and cottars have to be Presbyterian. The cry, "Scotland for the Presbyterians," is to my mind one without a principle to rest on; while it, at the same time, contains in itself the first elements of that persecuting spirit of which our past history affords on all sides too many illustrations. The only cry that can be justified is, "Scotland for the Church of Christ." With these feelings, though I could never go to an Episcopalian landowner and say to him, You ought to become a Presbyterian, I could go to him and say, Let us consider well whether, for your own sake and that of others, it might not be possible to effect a compromise—in matters in which the Church is entitled to make compromises—for the common welfare. Is it quite certain that either clergy or landed proprietors would not listen to such language? Is there

[CATHOLIC PRESBYTERIAN, September, 1883.]

no reason to believe that they are as sensible to existing evils, and as anxious to amend them, as any of us can be? I, for one at least, will not believe the contrary until I see it. There is a sufficient amount of genuinely Christian and patriotic feeling among the landlords of Scotland to warrant the belief that nothing would be more grateful to them as a whole than that they and those dependent upon them should, in the deepest and most wholesome of all bonds, be more united than they are.

The Pan-Presbyterian Council does not seem to me to encourage such thoughts, and I doubt, therefore, if it can do real good. What we want is not an intensification of the Presbyterian spirit, but more superiority to cries and echoes of cries which prevent men speaking out their minds, and seeking after truths higher than all their present systems, and in which these systems might, with infinite advantage to them all, be merged.

As a general rule I cannot but shrink from all combinations in favour of any particular "ism," whether the combination be Pan-Presbyterian or Pan-Anglican. To combine for the purpose of acknowledging our deficiencies, confessing our shortcomings, and striving after something so much better than we are, that it would be worth while to perish for the sake of reaching it, is a very noble aim. But that is not the ordinary aim of combinations in favour of particular party-systems, and I fear that is not the aim of the Pan-Presbyterian Council.

In conclusion, I hope that no one, from what I have now said, will charge me with disloyalty to the Church of which I am a minister, or to the system in which I live. I am thoroughly and truly loyal to them, and all the more so, that I believe there may be higher and better states of things to which a large and generous Christian combination might gradually bring us.

It was under the influence of feelings such as these that I made the remark by which you have been pained. I hope that my rather lengthy explanation will appear to you the best tribute that I can pay to yourself personally, as well as the best proof that I can give of earnest desire to see those ills amended which I am sure you lament as much as I do.—Yours very truly,

WM. MILLIGAN.

[Very gratefully acknowledging Professor Milligan's expressions of respect, we have to say briefly:—1. That it is amusing to find him complaining of the General Presbyterian Council (why use the awkward term Pan-Presbyterian when we have so much better a word?) "that its aim is too restricted," while the whole movement about which *he* is so anxious is restricted to Scotland alone. 2. He forgets that what the Presbyterian Alliance aims at providing is in the line of an acknowledged desideratum of the Presbyterian system, as laid down in Second Book of Discipline, ch. vii. sect. 25, and is therefore enforced by considerations of special obligation and weight. 3. If, instead of confining ourselves to what is practicable, we should take the course of trying to unite all Churches, that ought to be attempted not in Scotland only, but over the whole of Christendom—a scheme palpably Utopian. 4. His immediate object is to unite all the Presbyterians of Scotland with the Scottish Episcopal Church—a proposal about as feasible as to unite fire and water. 5. Dr. Milligan summons us to attempt this by the consideration that faith in Christianity is dying out among us with alarming rapidity, and that the cause of this is that the world has no right conception of what the Church is as the body of Christ; by consequence, the movement which he recommends—the union of Scottish Presbyterians and Episcopalians—is the true movement to cure unbelief, and recover the materialist, the agnostic, and the secularist to the faith of Christ! 6. The Presbyterian Council is not moving in this direction, therefore Dr. Milligan thinks it useless! 7. Combinations for all *isms* are bad; they are combinations for party-systems, and such, he fears, is the aim of the Pan-Presbyterian Council! In this last remark Dr. Milligan forgets his usual charity. The aim of the Presbyterian Council may be gathered (1) from its words, and (2) from its deeds; judged of by either, we emphatically deny that there is any foundation for Dr. Milligan's disparaging criticism.—Ed. C.P.]